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# THE SCHOOLE

*of honest and vertuous lyfe:*

Profitable and necessary for

all estates and degrees, to be trayned in:  
but (chiefely) for the pettie Schollers, the  
yonger sorte, of both kindes; bee they men or  
women. by T. P.

*Also, a laudable and learned*

Discourse, of the worthynesse of hono-  
rable Wedlocke, written in the be-  
halfe of all (aswell) Maydes as Wydowes,  
(generally) for their singuler instructi-  
on, to choose them vertuous and honest  
Husbandes :

But (most specially) sent writtē as a Jewell  
vnto a worthy Gentlewoman, in the  
time of her widowhood, to direct & guide  
her in the new election of her seconde  
Husband. By her approoued freend and  
kinsman. I. R.

Imprinted at London by

*Richard Iohnes, and are to*

be solde at his shop ouer against S. Sepul-  
chers Church without Newgate.



# THE SCHOOL

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Problems and necessary for

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To the worshipfull Maister Richard  
Everard : Thomas Pritchard wissheth  
continuance of health, wealth, and prosperitie.



**I**F benefites bounti-  
fullye beestowed, may  
whet dulled senses, or  
taste of receaued curte-  
sies, spurre the coward  
Knight to hazard him selfe: I haue good  
cause & occasion to venture the reproch  
of people, rather than to suffer so lyberall  
a Micenas to lose deserued fame, or my  
selfe to bee spotted with ingratitude, the  
Mother of vices : which the Romanes  
so spited and enuied at, that they atta-  
ched therewith, were as fellowes fully exe-  
cuted to death. Supposinge therfore, it to  
bee least approachfull, to set foorth to the  
gaze of people my ignorance, and to par-  
ticipate with the world my silly sentences:  
than that, my ingratefull acceptions of  
your liberalitie, should either impaire so



# 4 THE EPISTLE DEDICATORIE.

laudable a qualitie, grafted in your mind, or stop the same to my Successors. Wherefore, though that your Worships children bee so vertuously trayned up, that they neede not the instructions of so base a Booke: yet I hope it may reclayme the rude rablement of people, to lead a better & more lawdable lot of life. Whose reconciliation to Vertue, can not bee, without your condigne praise, that disdayned not to patronise my travell, tendring the same. Which though grosely fumbled vp, yet your curtesie is such: that you wil consider of my meaninge, and weye good will more than this papers Pamphlet, declaringe the same. Alexander Kinge of Macedonia did not weye the cup of water which Synætes imparted vpon him, but his good wil, so I trust my pretence wil bee accepted more than the thing I greete you with all. And therupon I commit you to Gods good gouernment.

Yours to commaund, Tho. Pritchard.



# What is an honest lyfe : of what it consistes, and what it profiteth.

Chap. i.



**A**fter that Christe created  
all thinges, for the behoufe of man : as  
Beastes, and Birdes : fishe and fleshe,  
in the pzeincies of the wicked worlde:  
Lastly, our Sauour made man, gouer-  
nour of all : and as a Stewarde, to vse  
these his creatures, to satisfie nature, not lust: to set forth  
his glozve, and not to feede his gluttony : to publishe and  
blaze abzoade Christ, his potencie, and not like epicures  
impiously to abuse the same. The better to busie him  
in his stewardship, to the intente hee might giue iust ac-  
compt therof, to his Creator: hee hath neede of the habite  
of honestie, to exile traiterous inuentions, and to bathe  
him selfe in the Fonte of Vertue, to abandon conspiring  
affections. And hauing flighted the tumult of vices, hur-  
liburly of sinne, and qualitted the flames of the fleshe, to  
addicte him selfe to lawfull and honest lot of lyfe. Which  
integritie of liuing, is nothing els but in a trade of loyall  
lyfe, to passe brutish creatures, and to apply our selues to  
that, which is to God gladsome, and associate to Vertue.  
Vertue, is to flee vice, and to keepe your selues in the  
bandes and bulwarkes of honesty.

Sainct Austine teacheth vertue, to be the pzecribed  
meane to liue well and godly.

Mantuan the Poet, largely deciphereth, what vertue  
is, vttereth these wordes in her owne person.

I vident vertue, do dash the doome of fierce fortune, the  
scourge of vices, the banisher of iniquitie, doo dight and  
trim the mortall, with the fine and fresh hue, of perpetuitie:  
I lyft and exalte man, made of dust and ashes, to participate  
ioyes immortall. The Sunne can do nothing with his bright  
beames, and splendant goulden Banner: the Moone with  
her light, and christall clearenesse: the Starres with their



## The Schoole of honest lyfe,

twinkling glances, without my presence: If I perishe, mischief mounteth, gluttonie gloryeth, vice vaunteth, pryde is pampred, fayth infeeble, religion contempned, and finally, for demure manners, miraculous murders: for pietie, prauitie: and for heauenly contemplation, inuasion of wickednesse.

Plutarch, in his Booke of bzinging vp youthe, sheweth the effectes thereof, defininge her, vnder the habite and title of Philosophie: sayinge, y<sup>e</sup> Vertue doth declare what is good and godly, foule and fulsome: how we should behaue our selues towardes our Parentes, our elders, straungers, Officers, & Magistrates, friends, seruants, and all others. As to giue God duectifull reuerence, to Parentes humble obeysance, to Magistrates lawfull obedience, to bee modest to inferiours, not puffed with pryde in prosperitie, nor desperate in pouertie, not prone to pleasure, meeke and gentle, still obseruinge the merry meane, adiudged vertue.

Lucillius that passing Poet, sayth that it is a vertue, to know the good from the bad: to decline from vicious and vn-satiabie affections, and to labour to attayne honour, through newnesse of life, and amendment of manners,

### The deuision of Vertue.

Cicero, that gay Gardener, and cunning Arbozer, hath grafted vpon this Tree of Vertue: foure bzaue bzaunches: out of which, bud many springing sproutes, very necessary and spectant to perfection, and heale the miserable maymes of mans life. That is, Prudence, Iustice, Temperance, and Fortitude: which foure, as in appellations diuerse, so in prooffe and practice dissonant. Yet the true genitors of honest lyfe, and meane methode, of lyuing, which Macrobius witnesseth: in his Booke De somnio Scipionis, particularly imparting, to each of them: a seuerall goodly guist of action.

To Prudence, politticke conueiance, and duectifull direction



## for all estates to learne in.

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rection to wil, that is good and godly, sincere and sauerie: and to dissanull nought and noysome, and with diuine prouidence, to be prompte and ready, to shunne imminent daungers.

To doughty Dame Fortitude, it is as duety addicted, not to feare fainting fittes, not to be dismayde, but with criminous assertions, or fullsome fates, not to bee lulled in the Cradell of Securitie, in pleasaunt prosperitie: nor yoked with misery, to pant in pouertie. This Fortitude is not mans might, or stubberne strength of the armes onely, but it must growe to the habite of bigent Vertue, and bee garded and gouerned, with preceptes of reason, inuironed with the institutions of milde manners, and merry meane, which shall yelde the possessor magnanimitie in countenaunce, constancy in assertions, and couenauntes, bountiful magnificencie, and vaunted valiantnesse.

To Lady Temperance, is adioyned this sway in mans life, that the possessor may not couet thinges worthy repentance, nor perpetrat the desert of Peccauit: inthzaling his affections to the yoke of reason. This loyall Lady, hath to her associate and handmaydes, Modestie, Shamefastnesse, Abstinence, Chastitie, Honestie, Moderation, and Sobrietie.

To the pæreles pearle Iustice, is highted for gallaunt guist, to contribute to euery man his owne: from which bewtifified bzaunch of Vertue, these iolly Gemmes, haue originall: Innocencie, Amitie, Concorde, Pietie, Religion, Affection, and Humanitie.

Cicero, the Father of fluent and filed Phrase of speakeinge, attributeth to this vertue, many pretty profitable properties. First, not to iniury any man, without great adhibited cause and occasion. Secondarily, to vse things common, commonly: not deducting them to priuate profit or pleasure. This accoordinge to Tullie, is grounded on Grauitie, founded on Fidelitie, and seasoned with Sobrietie.

Lactantius,

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Lactantius, in his first Booke, alotteth to Justice, double function : first, to annere, and to vnite vs to God, thzough Religion. Secondly with man, thzough pure passions of pittie and humanitie.

The rewarde of Vertue or honest lyfe.

**I**f any dowltysh dullarde, bee so blinde and bleared of sight, so incarcerated, in the Denne of darkenesse : that hee can not see the bzight beames, and royall rewarde of vertuous and honest life: I wish him to know the pzincely pzesence of Vertue, and the honourable harboz of Honesty, to bathe there tenante in the blisse of felicitie, to aduance him by the goulden gay guifte of pzomotion, in this worlde : And as the pzerelesse Poet Virgill sayth, in the world to come, to ascende the starry skie, to haue perpetuall fruition of ioyes euerlasting.

Lactantius to the vertuous, ascribeth this renowned rewarde, to bee able foz to infringe and repell, the outrageous onset of wofull wzath, to moderate and bow backe with the bit of honesty, the soze assaults of lecherous lust, to dash the diuelish dint of dzeadfull desires.

Plautus writeth that vertue excelleth all thinges : lyfe, libertie, health, wealth, depende and haue their beeinge therof.

Claudianus extollinge vertue : affirmeth, that shee hath no neede of Torchcs oz lightsome Linkes, to bewzay her splendant hue in the night, noz stoze of glistering gould in the day, to clime the steers of pzeferment : but houering on the statelie stages of dignitie and honour: inuiteth her folowers, to taste the blissfull fruite of their toyle and trauell. Will not this hale the Howlets that delight in darkenesse, to the embzasing of vertue, and inspired with her verdure, by litle and litle attaine the perfection therof. Labour foz light : damne your darke delightes, and toyle foz this treasure.

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The hinderance of vertue, and how it is  
attayned. Chap. 2.

**T**He famous and learned, trowpe of Philosophers, discourſing of felicitie, composed of multitude of vertues, as of ſingular ſimples, haue interdicted the ſtudentes of Dame Vertue, of the contaminatinge contraries, or extreames therof. Among whom, Cicero, a princely pillar of Philoſophie: commendinge Abſtinenſe, the friendly ſozderer of vertuous actions, bountifully abandoneth, and carefully condempneth poyſoninge pleasures, as baytes of vice, and heaper of harmes, and ſayth: the voluptuous man can not atchiue to the tipe of Vertue.

Valerius Max. ſwozne to Abſtinenſe, auoucheth that the Cittie ſituated on pleaſure, drowned with delight, can not long laſt nor maintaine her liberties, and freedoms.

Lactantius Chronicked in his fourth Booke, three waies to come by Vertue: the firſt, to abſtaine from lewde labours and wicked workes: The ſecond, from wilful wicked wordes, corrupting good manners: The third, from the muſe and meditation of miſchæſe. He that ascendeth the firſt ſteppe of theſe ſteares, is adiudged iuſt: the ſeconde, vertuous: the thirde, ſheweth his aſcendent to haue the perfect patron of God, his Creator.

Horace commendinge Abſtinenſe, ſayth, Vertue to bee nothing but abſtaining from vice: therfoze, leauing it a Guide to the Goddes vertue, my Penne poſteth to Patience, as an inſtrument neate and neceſſary, to accoſt this habite of Vertue, and honeſt tried trade of life. As the ruddy Roſe odoziferous in ſweete ſmell, is growinge in bzierie buſhes, harming the hand that catcheth thereat: So is Dame Vertue placed in difficulte Dales, and can not bee obtained without great labours, ſweates and tiringe trauels. Which (as Heſiodas witneſſeth) as the pearcing prickes of Bziers, perſwade the luſtred eyes to leaue the Roſe, for feare of hurt happeninge therby: ſo continuall contemplacion of goodnes, ſtill in conflict with



## The Schoole of honest life,

vices, laborious abstinence, and the wisomnesse of mind, will insinuat the student, to passe and passe to pleasures: yea, that few or none without curious caueats of enchanting entisements, can persist and perseuer, to arise in the puissant princely Porte of Vertue, and heauenly ha- uen of Honestie. In sayling to this Harbour, the Philo- sopers spent more Water, than Wine, addicted to due diet, not to delicious delights.

Laertius, in his booke of the liues of Philosophers, re- porteth, euerie discipline and royall regiment of lawfull life, to want three thinges, nature, documents, good prac- tice: that is to wit, science, and exercise.

First to discourse of witte, and wise disposition, Plato proueth, that pregnant wit, is an instrument of Vertue, and that there is no perfect prudent parson, but that ex- cedyngly excellet all others. And if you peruse the law- dable liues of famous Philosophers, even there shall yee finde, princely prayse bighted their personages, and gal- lantly glorified for pregnancie of wit. Of which Lactan- tius appoynteth two frendly functions: the one, to be- tray falsehood, and couert conueance: the other, to fur- ther fidelitie and truthe. And by witte, wee must differre from brutish beastlinesse, whose heads heaped with hu- mours, respect only present pleasures.

Tully, toyling to know and finde out the most apparant pro- fes of Vertue in man, saith, in his Tusculanes questi- ons, it to bee wit: And if the Selles and Sellers of the temples of the Head, be seasoned with the Odoziferous verdure therof: the pure and perfitt patterne of vertue must sprynge therefro.

The Philosophers would not almost admit to the use of learning any, but such as by profe passed, and by tri- all had the trimme treasure of wit.

Quintilian, saith: That if a man lacke this harbin- ger of Vertue, preceptes and rules of discipline, auayle as much, as Tillage, to bare and barren soyle: whose fruite and increase, may not counteruayle the toyle and trauell therein.



Erasmus, whom trade of time made more subtle searcher of ingenious impes, saith: That the dull witted boye, may by diligence, whet it, to attempte excellent exploitcs of Discipline: For it is apparant, that Nature may be repelled (though Horace holde the contrarie.) For Demosthenes, blab and bleat of speeche, by puttyng of certayne stones into his mouthe, to cure and fill up the imperfection and mayme of Nature, attayned to the vterance and sugred speeche of honozed Oratozs, thzough adhibited deede and diligence. To mitigate and alaye, the rayge of this colde comfort, touchyng the sleepe pated persons: wee reade that Isocrates, had two schollers, Ephorus, and Theopompus, the one, ingenious and egre to attayne knowledge: the other, nedyng the spurre, to aspier the attempted scope. To conclude, this trade of witte, and pzaysed promptnesse of conceiuyng: by soundest sentence, and by opinion of Philosophers, I gather, the soonest ripe, to be sooner rotten: and the hard headed felow, hauing attained the habitte of perfection, and edge of excellencie, to passe him whome firste, I bzaued with bzaggcs. Erasmus, highly had in honour, for his knowledge and iollie iudgement in faculties, by reason of bzode blown blaze of commendation: had a boye of ripe witte, pzesented by his frændes, to declayne beefore him. The frændely furtherers of the buysted boye, expectyng his iudgement, were answered by him: Timely ripe, timely rotten.

But, the ouerthrow of ripe conceauinge, commeth by securitie, and ouer great confidence therein: for trusting to the maturitie of wit, they so longe linger in laynesse, that either they amit and quenche the qualitie thereof, or with strayning it with extraordinary meanes, mayne and marre the same.

¶ Of instruction.

A Horse or Coult, be he neuer so tame and apte of nature, cannot serue y vse of man without bzeaking:



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So a man, bee hee neuer so ingenious and inriched, by wit and ripe conceauing, without pzeceptes and institution can not scale, noz ascend the high and haughtie Hil of Parnassus, to bee acquainted with the Ladies of learninge, noz climbe the craggie Cliffes and clymates of knowledge: which position, Cicero sincerely fortifieth saying: That instruction doth co:robozate and fortifie the gyfte of wit and nature, and for that cause, Gentilis commaunded first, Scholes to bee errected in Athence, a Citie in Greece, that the couente of youth, might bee there instructed.

Aristippus a learned Philosopher, compared the vnlearned to a stone: and beeing demaunded by a foolish Father, what learninge auayled his Sonne: hee answered, that a stone had no place in their Theatres, or place of preheminance, meaning the vnlearned.

The Ethnickes, studious of erudition and knowledge, kept an instructoz in their houses, to trayne vp their youtnes in the pleasant pathe of Puritur and knowledge: which thing, so well lyked the Athenians, that it was, as Law enacted, that the childezen, which were not traded vp in erudicion, ought not to fauour their Fathers, or tender curtesies to them, infeebled with age.

To attaine the treasure of Vertue, and gaine the gladsome giust of Discipline, there bee two kindes of instructions: one mute, the other soundable: mute, as when wee study our selues, discoursing without wordes, the earued carracters, and woorkes of others: The other, when the instructoz or teacher, with sounding voyce, openeth the misteries and hidden hardnes, of others labo:rs. This last manner of instructing, the learned loze, aboue others commend: Pythagoras, Empedocles, Democritus, and Plato, his Peregrinations, sayling ouer Surge and Sirtes of Seas, to heare Lectures, verifie the same: who were not content to like of their priuate studies. Least I should spend my winde in waste, in discoursing of instruction, and passe the Campe, in which, youtnes and others



thers ought to bee trained by : I decipher them as followeth.

Withie Poemes, heroyicall holosome Histories, Princely Philosophie, sacred and sincere Scripture, the salve of sinfull sores, and pathe to Paradise.

The gracious Grecians, thought (only) Poets to be wise, and therfore in honest Poetrie did first season the tender ingenie of Impes, the better to aspire to further felicitie of Science.

And Horace, singularly scene in the art, in his Epistles, exhorteth Childzen to be first instructed in Poetrie, as an Instrument necessary, to pollice and file away the imperfection of lisping nature, and that it soweth and planteth in their heedie heades, the seede of Sapience, wisdom, and knowledge.

Diodorus sayde, it was a fine and famous thinge, for man by others crymes and faultes, to cure him of that care, and medicine and heale his infirmities, which the reading of Histories, Monumentes, deedes of other men shall guide vs to doe.

Baroaldus sayth, that Histories inflameth a man to honesty, enamozeth him with vertue, reproveth the wicked, and exileth vice.

To stand upon choyce of Philosophie, the very Etimologie of the worde, which wæ interpret and conster, a Louer of knowledge, or embracer of wisdom, fozetel, leth all Bookes of that noble Science, to bee spectant to surueye the lyfe of man : As the Ethickes of Aristotle, impugning the rebellion of vice, bydoling the frensie fits of flaming flesh, with the bit of Purture and manners. The Politickes instruct vs, called to the function of a Magistrate, to minister Justice, to the exilement of vice, and inhaunsing of Vertue.

Lactantius writ a worthy worke of Diuine institutions. Erasmus, of the institutinge of a christian Prince : with infinit others, commodious for the regiment of the lyfe of man.



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Lastlye, fitly furnished, and decently decked with institutions of the surueyed Sciences: wee must imploy our selues, to viewe the valleys of sacred Scriptures, which teache vs to know our Sauour, and him onely to worshippinge: which as Lactantius writeth, is the true Philosophie.

Pouertie impareth not Vertue.

Experience hauing taught mee, a silly sort of foolish fel-  
lowes to withdraw them selues from studie, to beede  
handy craftes, I thought by excellent examples, and ra-  
ted reasons, to heale that passion of infirmitie, and to for-  
tifie their faynting fittes, the better to abide the yoke of  
knowledge.

Apuleus sayth in his time, none became famous, but  
such as were annoyed with nakednesse, and cloyde with  
carefull dyet, from the houre of birthe: And hee boldly  
blazeth this commendacion of Pouertie, that in those  
dayes, it was the builder of Citties, the maintainer of  
Equitie and Science.

Wee reade a worthy example of Cleanthes a Philoso-  
pher, who pinched with pouertie in youth: in the night  
season haled vp water in Buckets, which hee sold in  
the day to maintaine his studie. If our English Fathers  
were so inflamed with the loue of Learninge: no doubt  
our Realme royally ruled, would be a precious patron  
to all Europe.

Seneca, sayth, Vertue to haue a sting, meaning labour,  
which plucked awaye by sufficiencie of knowledge, ba-  
theth the bier in blisse.

Here may rise a question, whither the vnlearned may  
attaine Vertue or no, the which question is resolved by  
Tullie in his Orations, who saith that hee had societie  
with a multitude of men, both godly, honest, and vertu-  
ous, yea, altogether voyde of knowledge: I annexed  
this



this Sentence to my matter, least desperation should bee infused, & græuouſly ingrafted in the hartes of vnlearned dottrels.

Of vse and exercise.

If a man bee armed with the fine furniture of bountifull Dame Nature, beautified with the gaye Cownes of Witte, and Disposition: yet if Diligence bee dismissed, and Practice put aside, all is vaine, for the beeing and continuance of Vertue, is in action and exercise.

Cicero, whose doughty diligence, aduanced to dignitie and high calling among the Romaines: instructeth vs in his Rhetorickes, that preceptes and rules of disciplines anaye nothinge, without daily diligence and paynefull practice therof.

Lactantius, in his thirde Booke, writeth that Artes bee learned and layde for, that gotten, agreeable practice and conuersation may arise therof.

For Tullie sayth, it is a small praise to know Vertue, and not to doo thereafter. Man mindefull of Vertue, and studious thereof, must imitate the busie Bees, who in flagrant Sommer, flee abroad takinge of diuerse flowers, and of each pickinge relæse, store vpp, and heape much Honny: So ought a man exercise him selfe daily, vntill he hath gotten the trimme treasure of Vertue and Learninge, and the better to attayne to your purpose in youthfull yeares, vse foure wayes.

The first, in readinge, selecte and picke out of learned Authoꝝ, fine filed Phrases, and least the treasure house of Man, I meane his memoꝝ, bee robbed therof, haue them Chronicled in the skirtes of a Booke. And so of euery Science.

Which thinge Plynie practiced, of whom writeth his Uncle, the second of that name.

The



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The second is, to follow Macrobius Preceptes, teaching vs to vse and exercise the good, and to banish the euill: for what so euer are witten, they bee for our learninge: for as the meate lodged in the mouth, or clungde in the stomacke, feedeth not the body, nor hath not concoction, for lacke of naturall heate, to digest the same into good blood and mayntenance of the body. So doth not reading profit, except it be conuerted to the behoufe of the weale publick, neither is the students conscience discharged: For Tullie saith in his Offices, that wee bee bozne partly to pleasure and profit our frendes, our Parentes, and most of all, our native Countrey.

The thirde, is to do some thing. (worth the while) euery day, as Appelles the conning Paynter, who though cloyed and ouercharged with a heape of hindzaunces, yet daylie drew a line, and paynted some pcerious portrature, worthy fame.

Hesiodus sayth: Many littels makes a mickell. Neither must wee greedily gapinge, gulpe vp knowledge to bury it in our bellies, as churles doo their substance and money: but imploy it so, that the Innocente may reape thereby vtilitie and saluation: and wee must make slow speed, accordinge to Augustus Cæsars Adage, least before wee be fully grounded, wee babble to draw others to errors, a cause of sundry sectes in England this daye, more is the pittie.

It is far better, by diligence to reade a litle well, and with aduiseement, than running (as they say) at randon, boyde of reason, to talke of the Moone shine in the water, supposinge though their heads bee filled with humors of vaine glory, that they perceiue not their doultysh delights and vanitie of speeche: that others of sound iudgemente, will not condempne them as vayne glorious bablers.

I can compare suche fellowes to a bragginge Paynter, who in the presence of Appelles, cheefe of the Science, brau'd it out with bragges, that sodainly & in the twinklinge of an eye, hee had made a fine well proportioned Image.



**Image :** Appelles knowing his singlenes of skill, answered: Such paultry portraiture, thou canst make ynough: than vieweing it, sayd: it was done quicke ynough, if wel ynough.

That sage saying of Cato the wise, may abate and qualifie the hot courage of ouer hasty Ministers now a daies: which presse to preache, before they haue the ground of their worke, or know the foundation of true religion, patronised by our royal and gracious Quene: How sprang vp sedicious sectes in the Church, but through hastie impudent bablers, presuminge to goe to Pulpit when the Carte cryed for them.

The fourth kinde of exercise, Philelphus sayd, Cato the wise sage Senat to haue vsde: which was at night to repeat and suruey his trauell that daye, and to require account of his owne reading: and it was decreede amonge the Lacedemonians, that the Table couered and meate brought and layde thereon, that the Maisters and cheefe of euery Cittie, should call the youtnes in, and demandaund and exigate, what they had profited that day: and hee that had done nothing, was harde their company, as vnwoorthy to eate.

Apuleius wissheth men, and specially Church men, and Schollers, with the studentes of Vertue: to imitate the nature of the Sheepe, which at night incarcerated with burdels, and closets, chue the kud: yea all the grasse eaten and geathered that day: which chynge, yeldeth a second fruite or milke to the Sheepe Maister: so should euery man doo of his reading: for at night they should call it to minde, to imploy it to the seconde vse or profit, that is, to the common wealth to edifie the vnlearned people, which ignozantly run headlong to vice.

What decent behauiour, Vertue, and honestie is to be obserued in our proper persons, and in euery age.

Chap. 3.

**M**acrobis sayth, that Vertue doth consist in two things, that is, in honest behauiour and show of himselfe,



selfe, and in godly disposition towarde others: for a man must of necessitie be able to gouerne himselfe, before hee be admitted and thought worthy to haue submission of others. First, we must bridell our owne licentious lewde liuing, and inthral to the yoke of reason, our furious affections, erre we be highted to the dignitie of the sacred seate of a magistrate. Hereupon, a wise man, espyng a wanton witlesse magistrate, spurd a question to Thales Milesius the Philosopher: Who was a kinde kyng and worthy his seate? He answered: He that gouerneth wel him self. That euery one may learne to rule him selfe, I with these preceptes folowynge to be obserued, and imprinted in the plotte of Memorie.

First, that a man be addicted to scilence, more than to talke: for taciturnitie argueth wisdom: and bablyng bewraith a foole. Macrobius sayd, a Philosopher to make as greate a signe and shew of Learning by scilence, as by talke. Apuleius doth write, that Pythagoras, a singuler instructor of youth, was wonte, first to season the twatlyng tungues of his disciples, with the vertue scilence.

Socrates, demanded, how man might become wise? He adiuured the person to obserue two preceptes: the one to buysh rather than to speake: the other, for to learne how to speake.

Dame Nature prouident of the vertue scilence, and of the consequent commodities thereof, incarcerated our tungues in a Turret, inuironed with sharpe tæthe, to reuenge, if like witlesse wiues it should miscarie to annoy any man, with staynyng hue or blottes of defame. And we haue two eares and one tongue, to heare more than we should vnadvisedly blabbe abroad.

The Romaines, embracers of this vertue, had erected in their trim Temples, lofted on Theaters Angerona. Goddesse of Scilence, with her lippes seard vp. And the Egyptians so honozed Harpocrates, God of taciturnitie, that his princely portrature, was painted in euery house with his fingers lockyng his lippes.

Xenocrates.



Xenocrates, scilent in companie, was asked the cause of his sadnesse & scilence: Hee shapte this answer: That therewith hee was neuer annoyed, but inconuenience accident by talke, grauelo him daily, and duely. If a man bee spurred to speake: let him haue speeche of thinges fit for the place, time, and company: Nerte, interrupt none in their talke, noz coꝛrect it, least thou be deemed a busie body. An other pꝛecept we haue inioyned vs, to kepe that which is a meane and measurable oꝛder in our talke which Terence commendeth in his Comedie, called Andria, with these woꝛdes: I thinke a meane to bee commodious in mans life, and woꝛthy embracinge: therupon the learned sayde, Vertue to be the same, the which Horace doth confesse in his Epistles, saying: Est modus in rebus &c. Englished thus:

In things ther is a merry meane, and bounds for to be kept,  
The which to passe or to impaire, no vertue may bee reapt.

**W**hen the seauen wise Philosophers, imprinted their sapient and potitticke Posies vpon the walles of the Senat house, Cleobulus Lyndus, one and cheefe of the number, with his fine fingers wꝛit this sage Sentence: The meane is best in all thinges, as an instruction woꝛthy aduertisement and impꝛession in the memoꝛy of man.

Another Caveat I will adioyne, that in talking wee doo not carpe noz quip some silly soule, as subiecte to vice oꝛ infirmitie, which other of sharper intelligence espie in vs: for Diogenes warned vs to exile our pꝛesence, that vice which we reꝓꝛoue as foule and fulsome in an other.

And Cicero sayth, that hee ought to be spotlesse, that with dire defame surueyeth others infirmities: If a man biew both endes of the Wallet, he shalbe so ouer charged with the weight of vices packt behinde, that hee will not annoy with nippes, others of honeste lyuinge: For it behocueth a man to pull the beame out of his owne eye, ere hee can espye the mote in his Brothers.



## The Schoole of honest lyfe,

As annexed to this cryme, I admonish the gentle Reader that hee be settled in state, not puffed up with the blisfull blast of fawning Fortune, nor dolefully indure distresse, imitating Socrates: who was neuer mooued, to heare of his heauy happes, nor proude, praysed for excellent employtes.

Plato was demaunded how a wise man was knowen? He answered: hee that is not angry, beeing discommended, nor proude for adhibited prayse. And why? because that pride and wrath be the extreames of Vertue, and the faire mannered man, knoweth them not. If a man perpend and consider the euent of pleasure, and fawning blisse of froward Fortune, hee had moze neede to follow the deede and dvinge of Hermolaus, who in prosperitie mourned, than others that glow and glozy therein: For after faire weather, cometh rayne: and there is no such fulnesse, but after comes as great an ebbe. Fortune is variable, as appeareth by Camenus a ritche man, who so bathed him selfe in blisse, and aboundaunce of wealth, that hee neuer tasted of woe, or mischaunce.

Upon a time for repast, he went to see silly Fishermen casting their Nettles, and fingering their trash to feede his humors, his Signet fell into the Sea: well sayd hee, now I know that euil Fortune doth raigne: The second day, as they dize their Nettles, they caught a goodly Cod, which for a rare and goodly guift, they imparted vpon the Gentleman: His Cooke gobbetinge the same, in his entrayles founde his Maisters Signet, who with exceeding gladnesse, and chearefull grace, presented it to his Maister: who blinded with the blisse of Fortune, ioyfully receaued it, imparting vpon his Seruaunt a iolly Iuell, named, Nihil, and perswaded him selfe that Fortune so fauoured his Maisterhip, that hee could not miscarry in any employte, or attempt. To bee fully resolved of desembling Fortune: hee tooke a corde, I meane a Halter, and in a brauery, assayed how it became a ritche man, or how that gallant cheyne, would fit Fortunes heire or dandled  
Dottrell



Dottrell: standing vpon a stoole, Fortune burthened and laden with the care of this life, champion like, hee tisped his fate beside: Fortune frowning at his folly, suffered her long lulled lubber, to stranguish and hang to death.

Thus ought wee to conceaue no pride in felicitie, nor dispaire in distresse and pouertie: It was wel and wisely sayd of Plautus in Amph. that it seemed good to y<sup>e</sup> Gods, y<sup>e</sup> after pleasure, should succed paine: as after labo<sup>r</sup>, ease.

This excellent example, may batter the buildinges of Fortune in our daies, and may disgrace them inhaunted therby. Wherefoze, let euery man labour to liue virtuously, to the example of others: And as coye Curtezans and daintie Dames, haue their glistering Glasses to beeholde and co<sup>r</sup>recte their attier, o<sup>r</sup> cumly countenance, so should euery man haue a godly person, fo<sup>r</sup> a patterne to liue by, whose steps studied on, should guide him to vertue.

Of the diuersitie of ages and yeares, and what manners is proper to them.

**K**nowinge by the aduertisment of Terence, and other learned Autho<sup>r</sup>s, that change of yeares, requireth discrepency of manners, and alteration of condicions: I thought it to bee woo<sup>r</sup>th the while, to Chronickle in the skirtes of this base Booke, the seuerall duties of all ages: Findinge in Autho<sup>r</sup>s, the yeares of man to bee deuided into sixe seuerall wayes, and manners of lyuing: I will anchoze and annere to them their p<sup>ro</sup>per functions.

And first, to begin with Infancie, o<sup>r</sup> Babeship, who fo<sup>r</sup> weakenesse of nature is not refo<sup>r</sup>mable, though sinfull: therfoze we wil commit his gouernance, to the discretion of his Mother o<sup>r</sup> Nurce.

Next and second, is childehood, hauing the vse of speaking, whose tounge and mindes like a Painters cloth, is fit fo<sup>r</sup> to receaue euery hue o<sup>r</sup> colour. Wherefoze their senses are to be seasoned with the verdure of Vertue, euen from their Cradels: fo<sup>r</sup> y<sup>e</sup> new vessel wil last euer, o<sup>r</sup> long of the first licko<sup>r</sup>: they must than be taught to p<sup>ro</sup>ue and



# The Schoole of honest lyfe,

grow a Christian, as they doo in strength and yeares.

Apuleius sayd: the childe that proueth strong in bones, by benefit of bountifull nature, and a Mounster in manners, to be better vnbozne, then to haue fruition of life to come, with defame & vnperfect behauiour his playfers & frends. For one rotten sheepe annoyeth a thousand: In Greece it was vsed, that the Father & Maister, was punished for the childes offence, if fondly they fauoured crime committed, worthy chasticement, and correction.

Diogenes espying a Scholler playing the wanton, with his staffe beate his Maister.

If pampering Parents, were at this day so executed, it would fare better with youtnes and teachers. They will not follow the right path of education of childezen, set forth by Philel. who in his Booke of Education of childezen, instructeth foolish Fathers, & mad Mothers, to instruct their childezen to know God their Creator, to bee obediente to them in word and dede, to be humble to their Superiours, gentle to their equals, milde in manners, not teachinge the, to bable, to lie, to be slothful, to go slouenly in their apparel, vnwast o2 fulsome any way, if vertuously they bee traded vp, being tender twigs, & impes, they must of necessitie grow to perfection of manners in tract of time.

The thirde age, is called of the Latenistes, Iuuentus, of Iuuo, for the childe passinge the time of seauen yeares, is able to ayde his Parentes, accordinge to the english of Iuuo, to ayd: In which, Quintilian writeth, that such as bee vsed in that time and yeares, to curious cates, confectes, sweete meates, will euer looke for the same: and iudgeth that to be the cause of murders, thestes, and robberies: For youtnes so delicately nussed, comminge to mans estate, wil by hooke o2 by crooke, come by and maintaine the same: for such as be vsed to delicate diet, except good qualities adorne and bolster it out, their sugred lust will condempne their bodies. Wee reade of one Maxillus a Noble man, whose princely Parents knowinge their Sonne to be bozne to large liuings, & princely



by possessions, deliciously dandled these auster auspying to mans state, without any good gouernance, or instruction: after the decease of his Parentes, rulating by rigoꝝ, his subiectes, hatinge him foꝝ extremitie, perpetrated and done to them, with foꝝce bannisht him his Lande: The pooꝝe Pilgrim vsed to fine fare, hauing not vnde, as the Latenistes say, fell to robbing, to maintaine daintines of dyet, and taken with the manner, was dampned to die: By this you may see, that the assertion of learned Quintilian was true: that what so euer they bee vsed vnto, such they will still haue.

In this age of Iuuentus, the youtthes of the Romans, accustomed to hange vp vpon the Pinackles of their Temples, certaine colours, or laces: as Monumentes of passed age, and in tokens of virilitie taken on them, & were cloathed in faire white golwes, to signifie to the assembled troupe and company, that they would leade a cleaner & sadder life, consonant to their attier & externall habite.

This care the auncient Romans toke, to traine vp their children in Vertue, which may bee foꝝ the refoꝝmation of English Fathers, and frændly foꝝtherers of youth. As in all ages God is to bee honoured, Parentes obeyed, instructors heeded vnto, so I wish it in this, that beeing fathers them selues, they may to Gods gloꝝy, & their fame, and ease, prudently trade vp their owne.

The fourth is Adolescencie, haning trod vnder foot. xiiij. yeares, in which wee begin to fantasie & seeke after worldly pleasures, as gallant Gelvings, hounds, to rowse the lodged Bucke, or hunt the Haare and other exercises: in which yeares man may haue great gesse, & coniecture of nature and disposition: This age continueth till. xvij. in which all vices bee grafted and planted: as to haunt barlots, to pꝛoue prodigall, pꝛowd, lasciuious: and to end: than be they careles, subiect to sayle with euery blasse: in this they haue most neede of the spurre, to reclaime them from vices: the vigoꝝ and fereney of youthfull Adolescencie is sutch, that it so inflameth their buisie bodies,



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bodies, to lust, after transitorie trash: it so blindeth their bleared eyes, that moylyng and wilfully wallowynge in the lothesome lake of Letcherie, and sinke of sinne, they cannot see, nor discern the pleasant pathe of righteous and godly conuersation. Euen as the fume of Claret wyne, boylyng thzough excesse in the stomacke, bleareth the eyes, so doth the hurtfull heate of adolescencie, that they cannot see to diuerte, from the puddle of perdition. Wherefoze, it is pertinent to the true touche of maisters, and specially spectant to parents, whom care admonisheth to cure their infirmities: to warne them, if they be flo- ted with seemelinese of shape, comelinese of complexion, proper compaction, and fine framyng of lustie limmes, that they trust not thereto. For Virgill, espyng the pride of a boy, by meanes of his fayze face, said: My fayze boye, trust not too muche to bewtie, for it soone fadeth: Bewtie is but a blast, there is no flozishyng flower so vi- gent and fresh of hue, but in space it decayeth: And Dio- genes sayde: The fayze blacke was better accepted, then the fowle white: Meanyng the blacke man fayze condi- tioned, and well nurtured, to be better than a bewtifull boy, fowly fedde, boyde of good behauour.

Socrates, a scholemaster, had a Classe in his Schoole, and euery day, hee caused his Schoolers to beholde their faces, sayng to him that was fayze, see that thy bewtie be allotted and allied to like conditions. If the face had been hardly fauoured, he wist him so to behaue himselfe, that the puritie of mild manners, should bewtisie and adorne his euill fauoured visage.

Glicon, lustely limmed, pretely proportioned, conceaued such pride therein, that he thought nature had forgot to moule or make the like: iozneyng (sommond by neces- sarie businesse) thzough a craggie and roughe waye, his stately steede fell, and so martird his fine liuely limmes, that the wo:ste in the towne, felt & tasted of more ease than hee. Than did he inueigh against pride, and his folly exceeding therein. By these examples, all may learne, that  
nothing



nothinge is eternall, but Vertue: Beauty soone blowne away, propernelle of parsonage presently perissheth.

Fond Adolescencie, should therfore repose no credit therein. As for riches and wealth, who would brag of them? which Cicero sayth, be not worthe to bee the handmayde of Vertue.

Cresus, Kinge of the Lidianes, was exceedingly ritche, but quickly quailed with pinching pouertie.

Thales the Philosopher, was demaunded what was best for younge men to learne? He answered, that which they may bee commended for, and honoured in age: meaninge Vertue and probitie of manners.

Plato had this Verse, paynted vpon the Schoole wall: Happy is hee whom others harmes doo make to beware:

And all his assembly of Schollers, should reade it duely and daily, to the intente, that they seeing others executed for lyinge, Fornication, Adultery, and other cryminall offences, might in reading the same, refoyme themselves. Finding by reading, the Romanes to be studious of Vertue, and carefull of rude Adolescencie, I finde that these youtbes of these yeares, should be brought to the Market and there should see the vertuous honoured, and the vicious punished, to encourage them to labour for vertue.

The highe renowned Hercules in his spring of yeares and manly might: beeinge brought to open assembly, to see the royall rewarde of honest liuers, perswaded himselfe to doo thereafter, as Cicero writeth of him: and in time came so noble, that at this daye hee is not forgotten. Parentes ought to shew vnto their children, the statelienesse of their stocke, and how long it was bolstered out with Vertue: and that likewise it must be vpholden by them: as wee reade of Eneas, in the .12. of the Eneidos, to haue wisht his sonne Ascanius, to learne vertue of him, and fortune of others: And if hee bee base of birth, yea, the heyre of a Donge Carte, his Parentes may shewe, how many poore Peasantes and children, came by vertue to high honour and dignitie. As Dauid, from a Shepheard



to bee a kynge, with many others. They must folloꝝe Vertue, as Horace saith, in his Epistle: *I bone quo virtus tua te ducit in pede fausto*. Lastly, let prayse for well doing be geuen them. For Cicero saith: The minde of man to be mutche moued thereby, and desirous thereof.

Ouid, in his first booke *De tristibus*, saith: Prayse to yeld no smale force, to spurre a man to goodnesse. Quintilian and many others, be of the same opinion: therefore as due, dedicate it to them.

As farre as knowledge will geue mee leaue, I will decipher theyr duties, dictated to them by the vertuous forerunners, as foloweth:

Cicero ascribeth to them for a dutie, to obey theyr elders: graye heares must bee honoured.

Secondly, to chuse a vertuous Regimente of life, and trimme trade of liuynge: as Hercules did after the Roman fashion. Thirde, to forget all childishnesse, and vanitie, remembryng his state, and that lewde behaviour, doeth not only annoy him, but also his frændes and folowers.

The first age is Virilitie, in Latteen called *vir*: to the whiche worde addinge a sillable *tus*, Vertue is denominated: as of *vir*, Vertue. In this age, Vertue must abound, for yeres yelde courage: the minde is fit to further out Vertue. In this age, man must be fully clothed with the habite of Vertue, as Prudence, Justice, Temperance, and Fortitude. Prudence, to instructe him to season his speeche therewith, to recoꝝde deedes doone: to dispose present affayres, & to suruey prudently all his businesse in his vocation, to commendable ende. For it is the parte of an vnderstandinge man to say, I had not wist: or to proue a Troian wise, too late.

Terence saith in *Adelph*. It is a pointe of wisdom, not to looke to present, but to foresce future casualties. Justice shal schoule him to patience, concoꝝde, humanitie, & faithfull dealing, the grounde of Vertues.

Temperance to obserue a meane in all enterpryses, sobrietie,



hzietic, modestie and chastitie.

Fortitude, not of body, but of couragious minde and valiaunt stout stomacke, to countenance forth the fury and fierceness of fawning fortune, with a goodly grace beeing pittifully pinched with pouerty: & especially to kepe vnder foote wicked wrath, & odious indignatiō of mad meaning mindes, with rules of reason: Plato adiudged him most valiaunte, that coulde gouerne him selfe spurred to anger.

The last Caueat and rule, rated for virilitie, is so to behaue him selfe, as he wisheth to bee esteemed of, & accompted, and to labour to leade his life in loyall league of honestye, hatinge accesse to the hatefull hue, that dighteth man with dire defame, and spiteful spots of stayned stem of liuing.

Olde Age beeing the first, and last leane taking, for the excellent experience and trim tryall had in expired lot of life, must be so furnished with the guiding gouernaunce of Prudence, that they so compasse all and singuler their affaires, in such wise and subtile sorte, as younge impes, may be instructed therewith.

Cicero reporteth, that olde men in his dayes, were so expert and skilful in the common wealth, that the guided and gouerned the same, without any cause of strife, or occasion of Warre.

Romulus, the bountifull builder of Rome, chose an hundred olde Fathers, whom of Senectus he called Senates, to rule the same: that their chrystall like lyuinge, might bee an excellent example of proued probitie to the youth thereof: and they as princely pictures, and Images of honourable honestye, had highted homage of surueyinge the same. And although they knew this ykesome age to bee rotten ripe, to season and dounge the ground, yet least the nature of man inthraled to the soueraignties of subtile Sathan, shoulde bee blinded therewith: they had protrahed vpon their Iudiciall Seates, this Posse.



Remember man that thou art but dust, & daily dꝛa wast on thertw: Further, there was an olde withered wꝛetch paynted, resemblinge these bendinge backes to imbꝛace their Mother the ground, ready to the graue, that beholdinge it, they might not chꝛse but execute Justice aright.

The view of olde age, kept them backe from pinching the pooꝛe, oꝛ iniuringe their Neighbours: they followed Horace his good aduice, soꝛ depꝛauinge them selues of worldly blisse, they gyꝛded them to their Graues, daily expecting the onset of dolefull Death.

What decencie is due to God, and honestie towardes  
all men Chap. 4.

**T**he true tutche of Vertue doth not consist in the knowledge and science therof: but in exhibiting the same, to reclaime the rechelesse, oꝛ rather the gracelesse Cromes, that flowꝛish the flag of Vices, and sinne: And Cicero sayth, in dooinge thereof, which maintayneth the stay and state therof: Seeing theresoꝛe, that the excellent essence, and beautifull being of bigent Vertue, consisteth in action, and daily dede of honesty: I will shew how the actes of man haue their course, oꝛ ought to bee directed towardes God and man, and euery sortes of people.

Vertuous obeyfance towardes God.

**H**onesty towards God, martired foꝛ the wicked transgressions of spightful meaning man, cruelly crucified, rufully racked, lothely lashed with stinging stripes, by lewde foꝛloꝛne sinners, consisteth in pꝛayer, and pietie towardes his personage, in humble inthꝛalment to his mercy, crauinge at his handes, to washe and mundifie with the Well water of meare mercy, our soule soncke by reason of the freight of sinne, and surge of soꝛrowes, to the pit of Perdition, and gapinge gulfe of dꝛead, and dampnation. To request with trickling teares, as Dauid  
did,



did, that hee of his benignant beautie, will rid vs of that heauy heritage and duetie due by our rufull race, runned from the stocke of Adam.

Lactantius in his thirde Booke, ascribeth vs a seconde duetie, or seruice towardes our Saviour: That is, to bee feruent in his cause, reuealers of true Religion, and publishers of practiced pietie: For this onely cause, and seruice to God, were wee bozne and created: was learning inuented, and all things fashioned and framed of Christ: In this is wisdom, as Liuius, and Valerius witnesseth: and as Paule teacheth, and all other thinges bayne and transitorious.

¶ Our dutie towardes man.

Christe in his Gospell saith: Loue the Lorde thy God, and thy Neyghbour as thy selfe: By which we learne, that the first duetie is to him wards: The second towards mankinde.

Lactantius listning to the wordes of the Gospell, affirmeth the first function of Justice, to be due to God, the second to man: which beeinge so, if a man ware cruell to his Brother, or tirannously tire him with vexacions, greefes, or other anxieties of minde: let him perswade him selfe, to bee forsaken of God his Saviour, and to sojorne in the dangerous Denne of Dampnation: leasse wee should be ignoraunt of our duetie, Paule that precious Pearle of the Church, and posting Preacher of God, sheweth that wee must cloath the naked, harboz the vagrant, bury the dead, feede the hungrie, visite captiues with comfort, giue drinke to the thirstie: which forrunners of fayth, bringeth blisse to the faithfull soule of man. In doing these thinges, wee should proue our selues second Gods, kinde and curteous, amorous fortherers of firme and fast friendship one to another: abhorring fightinge, brawlinge, spite, enuie, mallice, as prouokers of death, and fryng in the Fornace of Sathan.



# The Schoole of honest lyfe,

Towardses our native Countrey.

**P**hilolus, in his fourth Booke affirmeth, that the olde Philosophers did set more by their native soyle, than by their Parentes: Therfore Plato sayd, that our Countrey chalengeth part of our life: for we are borne to profite the same, and that five wayes.

The first in travelling for the honour and ryal renowne of the same: The instinct and inclination of nature foretelleth the same. For if wee come in place where our Countrey is defaced by twatlinge mates, or detected of crime: Nature aduersant to such assertions, wil boyle in man, and the fresh floish of blood, appearinge in mooued moode, will bewray the same, and cause conflictes of parties, as often times it hath beene knowen, the like accidentes to come to passe.

Secondly, in instructing the same with politicke counsell, which I take to be addicted, as perticuler function to Preachers, who of nature ought to labour therein, for that their freendes and Fathers, be inhabitantes therein.

Thirdly to profit the same, by worde and deede to deliuer it from bondage and captiuitie.

Fourthly, to defend the same with maine force, and to repell all violence and iniury offered therto.

Lastly, to dye for the honour of thy Countrey, as there are many of the Romanes and others Chronicled in Liue at this day, for the doughty defence, and sacrificed blood, in the behalfe of their native Lande, and that caused Horace to say: It is a meete thing to dy for our Countrey: Why are valiaunt Captaines honoured? but that they be prompt, to hazard life and limmes, in the defence of their Countrey: as Sir William Drurie, who manfully reauished the long besieged Castell of Edenborughe of his maidenhood, an acte worthy bighted honour, and perpetuall praise: Captaine Morgan, Captaine Chester, Captaine Barkley, Captaine Frobusher, with many other worthy English Captaines, and valiaunt Gentlemen that liue in flourishing fame, who so valiantly in foraine Landes, finished their conflictes and bloody boyles, that for feare  
of



of their manhood, from time to time, forraine enemies haue sained to mollest Englande with warres. Who hath not harde of the hardy enterprise of famous Frobusher, and his fortunate company, who haue by their trauell inriched this Lande, and Countrey.

These and many such others, worthy warriours, set moze by fame and immortallitie of commendacion, then fumbling feare, and losse of lyfe: By such came the Proverbe: It is better to dye with honour, than to liue with shame. Such (I say) bee the gay Gardes of Englande, their Countrey, beeing worthy members therof. By the ayde of these, the Churles sweate and drie at the fier, tasting of ease, when they fræse with frost, and chilling colde, in daunger of death. As Tullie sayde, that Rome was happy to haue such a consull as hee was: so maye Englande reioyce to haue procreated such valiaunt Captaynes, to serue so good and gracious a Prince, as cause and occasion, at any time doth require.

Dutie due to our Parentes.

We are not onely admonished by prophane writers, to fæde the humors of of our Parentes, but by sacred Scripture and last true Testament of our Saviour Christ, and therin not onely in rated Law, set forth by Moyse, the messenger of Jesus Christ, but in places depending vpon the performable promises of Christ Iesu, and his meare mercy. Wherefore, who voyde of grace, graeuously graueleth his Parentes, is not dampned to die the second death (onely) by the Law of the Lord: but is indangered of the fruition of his manifold mercy promised to the sæde of Adam. And as the children be bound to obey, and doo as dutie defineth to them, so Parentes must not will, but such thinges as be honest, vertuous, and lawfull and consonant to the word of God: For wee must leaue father & mother, and cleue vnto the Lord, we read of many foolish fathers, who beeing enemies to the Crosse & Gospell of Christ, at the houre of death, mooued vpon their blessings, that their children should persist therein, a wicked and detestable decree of Parentes.

Parentes



## The Schoole of honest lyfe,

Parents ought not to commaunde their childe, no-  
thing but that, which is honest, godly, and fit for their  
yeres and calling. And in such, God commaundeth vs  
to be seruiceable at their neede, in worde, in dede, to cure  
their care to lay, to releue them pressed with ponertie:  
and to bee haue our selues to adorne their callinge, and  
qualities, by our excellencie of liuinge, that their dulled  
humours, may be indulged by vs, and not impaired: that  
they may glory in vs, and not lothe vs: that they may ioy  
in our presence, and not wish our absence, or dissolution  
of life. Cicero saith, what is pietie and godlinesse, but obe-  
dience to our parentes?

Philellius writing of the duties of childe towards  
their parents, saith: although we can neuer repaye like  
curtesies, and bestowe vpon them, matchable benignant  
benefits: yet childe must indenuour as farre as lieth in  
them, to regratifie them, as in seruyng, folowng, and ac-  
companyng with them, in executing their willes, in pati-  
ence and performance: and if they commaunde thinges  
vnlawfull, vngodly, and vndecent: not to snarre or snap,  
quippe or carpe them for it: but modestly to perswade  
them, to the contrarie, with refozmable termes, or to let  
it slippe, it passing with patience.

¶ Of such pnnishments as were appointed  
for vnobedient children.

I will not only decipher the losse of longe life promised  
by God, in his commaundements, by shamefull death:  
for disobedience perpatred towards our parents: which  
may sufficiently, reclayme vs therefro: but I will adde  
how odious a thyng it was adiudged, amonge the Hea-  
thens and Infidels, to miscarie towards them. Orestes  
Grecus, for killynge of his Mother Clitemnestra, was  
chaunged into a fænde or furious vgly Monster: Nero  
was for the like dede doyng, counted a terrible Tyrant,  
worse than brute beasts: for the Storke being a brutish  
and



and sencelesse birde, wil feede her Dam and progenitors,  
ouer egged and woꝛne with age. Amonge the Romanes,  
hee that molested his Parentes, or payned them to death,  
was wretchedly wapped in a Bulles skinne, associated  
with a Serpent, and thꝛowen into the deapth of the Sea.

Duties towardes their Schoolemaisters.

I Vuenall a Poet, pregnant of wit, peerelesse foꝛ passing  
pleasannesse of Phꝛase, and Methode of Writinge,  
sayth in his Satyres, that many honoured their Maisters  
and teachers, as they did their Parentes: foꝛ as proge-  
nitors giue by Gods ayde, bodily beeing, so teachers the  
liuely life of the minde, garnished with the garde and  
company of vertues, beautified with mildenes of man-  
ners, and nurture. And truly if wee had nothing els, but  
flesh and bones, which wee haue by benefit of Parentes,  
wee should prooue inferioꝛ to sencelesse creatures: foꝛ  
what is it but the sincke of sinne, and open sepulchꝛe and  
grauē of griefes, without instruction and institutions of  
a Teacher? Wherfoꝛe next to Parentes, I finde them  
to bee reuerenced of olde time, though now a dayes pe-  
uisly paltred withall.

Philelius commendeth obedience, & reuerence towards  
their Instructors, as a meane to obtaine Learning, and  
he explaineth it by the example of Troianus, the Emper-  
our, who in all pointes highly honoured his teacher.

Plutarch, in so much that beeing Emperour hee pre-  
ferred him befoꝛe him, in all places.

Marcus Antonius, a Romane pꝛince, so honoured his in-  
structors, that beeing deade, hee had their Images made  
of glisteringe Golde, and crected in his Cubickle and  
Chamber.

Cicero, the Father of fine Phꝛase, and fluent spꝛeche,  
maketh mencion in euery of his Bookes, of his Maisters,  
and furtherers in Learning.

These men knew what learning was, & what benefit  
there



there was by it atchieued : but hammer headed borders of money, set more by a penny, than by the excellency of lyberall Artes and Sciences. To cast Pearles amonge Swine is plaine pittie, and not loyall liberalitie : I will compare them to Escopes Cocke, who in the Dounghill found a pzeious Pearle : hee looked vpon it, saw it cleare and bright, yet knew not the pzeious vse, and ballure thereof : Oh (sayth hee) I had rather haue one grayne of Barley, or other cozne, than a bushell of these bright stones. So it fareth with the Countrey clownes, they had rather saue a penny, then profit their Childzen in learning : the reason is, because they know not how excellent it is, and that a man without learninge is an Image of death.

Of those which contempned their Maisters and teachers.

**W**icked Nero, whose diuelish neede to his Motherward, condempneth for a reprobate and abiecte, is noted of all writers of ingratitude towards his Maister : for hee was the death of Seneca his Teacher : that lewde sob and dissolute Tirant, had him chose his death : hee tooke a Pen knife and launced all the baynes of his body, and so killed him selfe as his name soundeth, for Senecaus is his name, that is slayinge him selfe.

Beroaldus in prouerbiall discourse, inueyinge against the tyranny of wicked Nero, sayth : hee is to bee spitted and spited at, that will infame his teacher, or Maister : they fret and fume, chide and chafe, to pleasure and profite their Schollers, wherfore of right they may require, and of dutie, demand furtherance at their handes.

Duties towardes our freendes.

**E**xperience hauing taught mee, that very freendes allied by nature, & adoption for curteous behauiour, to haue fallen at debate, and with dint of boylous bloody blows,



blowes, to haue cleane battered the Forste of frendshippe and Bulwarkes of professed amitie: I thinke and suppose that fury, to haue yssued of ignorance, and lacke of duetie allotted to the professed vertue, to exile such falshood in fellowship and bloody bickermentes, I wil shew how they harbozing in the Hauen of Amitie, may escape the surge and Sirtes of Dissension, and for the maintaynance of the loyall league of true loue, let them obserue sixe principall preceptes.

First, doo not exigate or demanda, at thy associate in louing league, any vn honest exployte, or perpetrate and commit a deede of naughty demeanure, to cracke his credite, or sommon him shame.

Secondly, not like a fleeting Swallow, to accompany thy freend in prosperitie, and to further a faire face of freendship: and in dule, and dire distresse, to suffer him to cast the cardes of colde comfort alone. In the Sommer a man may haue the chirping chat of the swallow, but in Winter, compared to aduersitie, thee vtterly forsaketh thee: Such bee flatterers, and not freendes.

Thirde, to will and nill all one thing, one studie, one exercise, for Cicero sayth: diuersitie of things, aske diuersitie of lyuinge.

Fourthly, that wee doo not to our freend, but as wee woulde, hee should doo to vs, for true and trusty freendes: haue one minde, one harte in two bodies.

Fifthly, not to loue or beare a signe and shewe of freendship, in hope of happy rewarde: for wee ought rather to giue, than to aske.

Last of all, frendly obeyesauce, according to callinge, not as some, which because they thinke a man to bee their freende, will presume to robbe him of his honour, vpon which, spronge vp the Proverbe: To much familiaritie, breedeth a contempt: Such be not freendes but robbers of mans honour, and Thæues, hauinge the Cloake of freendshippe on, vnder which, they steale a mannes worshippinge or callinge from him.



## The Schoole of honest lyfe,

In the chusing of a frënd in dæde, wée must know him to bee of good conuersation and behauour, than wée must haue an eye to his manners, gestures, and conueyances, and examine them, whither they bee sufferable, and whither without grudge of conscience, wée may tollerate them: els wée were better neuer to associate our selues to suche a mate, for it will bee an occasion of sedition and anger: It is aduersaunt to the rule of frendship, to correct thy adopted frænds, befoze a congregacion, or to giue him base termes inferior to his callinge, which may ingrasse the like boldenesse in the hearers, to afforde thy frënd the like: and so thou shalt bee a meane of lowtishnesse to him, whom thou seemest to loue: Finally, I must admonish frændes not opprobriously to obiect kindenesse, tendered them in their aduersitie, nor hauing imparted vpon them, some good turne to misuse the partye, supposing him bound to obey, for the receipt therof: which I haue noted in a froward frënd of mine. Such kindenes Cicero repineth against, saying: true frendship abstaineth from cause of dissension.

### Dutie towardes olde age.

The Romanes schooled in Cicero his trim trade of duties, made a Law, that whosoever passed by the elder sorte of Cittizens, without obeysance of Bonet, and bowinge of bones, should bee punished by the head: which, as I conster, to bee beheaded, or els to stand a shamefull Anathemat yoked in Willoze, to the vtter cracke of their credite: Age is the crowne of honour, for that it is the Chesse of prudente experience, and supposition of honestie, els had bee beene cut off befoze bee had attained thereto.

Ouid sayth, that they are to be borne withal, for the infirmitie of age, & abouondance of choller, collected thzough the want of naturall heate, to digest humors heaped in their crushed carcasses. And for that the state of the  
common



common **W**ealth is, and hath euer beene, committed to their discrete rule and gouernance: not only prophane Authoꝝ ascribe them duetifull reuerence, but it is specified in Scriptures, that wee might moze reuerently accomplish and perfoꝛme the same.

**Towards Matrones and Women.**

**I** Am not ignozant, that dooltish dottrels, haue spitefully sought to spoyle **W**omen of their honour, inferring paltry proffers, to foꝛder their furious frowardnesse, and spite conceaued against them, out of cankered peeuish Poettes: which altogeather boyde of good nature, manifestly shew the mayme of nature, which so greeduously graueleth them, that they indeuour to insinuate and flatter mankinde to foꝛsake woman, the only solace, ioye, and Jewell of the world: Amonge whom, Albertus that malicious man, bewzayed their imperfection, moze of spite, than of necessitie oꝛ thinge spectant to the knowledge of man: his beastlinesse shall condempne him a Traitor to **W**omen, and they the trimme treasure of man: foule and fulsome, lewde & lothsome is that beastly birde, which besmerth his owne nest. What worde is so base: what terme so wicked: oꝛ name so odious, as may fit this foꝛderer of mischeefe to woman kinde, being his nuzzled nest, and carefullest kindred.

**O**dious Albert, and you abiecte outcast kistrels, who foꝛgettinge your byꝛth and beeing, to haue depended of women, ryotously raue, and desperatly deuise, vndiscretly to disconer their naturall imperfections: as though it lay in them to bee rid thereof. Recante yee silly cinicall sectes, your eyes condempne ycur worke, your tounge at the view of beautifull daintie **D**iamondes, cry Peccauimus: Pour Penne panteth foꝛ greefe, to haue inueyed against honest **M**atrones: yea, as Shame of Albertus, his deede weynd him to woe, and misery, so no (doubt) such mischeuous searchers of maymes towarde their owne



## The Schoole of honest lyfe,

Mothers, shalbe dismisde with the like rewarde.

Sainct Peter, a man of milder opinion, said: A woman to be a crowne of honour to a man: and to be borne with all as the weaker vessell, and should not extende crueltie towarde them, neither in worde, no2 dede. For there is no Tiger so terrible o2 fierce, no lion so lewde o2 cruel: no Beare so bare and voyde of gentilenesse, o2 naturall clemencie, as to payne o2 pinche, græue o2 molest their dammes, muche lesse man, indued with reason. I can compare them to no creature, but to vipers which recompence their dammes which bare them, in gnawing their guttes. Because there be but few that so scandronlie defame the stately stemne of women, the onely porte of the world, and sure sollace of man: I will bee take mes to scilence.

### Dutie towards our enemies.

It may seeme straunge to the nature of man, so fiercely geuen to reuenge, that any league o2 loyaltie, o2 manhood should be obserued between furious foes, o2 enemies Except he hath read it in Historiographers, who exhibited, to the gaze of mens bluddie boyles, and warlike traditions: in whiche is specified the lawe of armes, how truce is concluded (estswones) a certeine space: which to violate o2 defile the corage and valiant stoute stomacke of venterous Captaynes, cannot be brought o2 perswaded vnto.

Cicero affirmeth in his first booke of duties, that faith voluntarie plighted, and aduisedly geuen, to our foes, is to bee obserued, and parte perfo2med, and in very dede, it is a poynt of brutish beastelinese, for to strike without admonition o2 caueate.

Terence sayd, the wiseman will denurre of the matter, before hee fight. But Vertue admonisheth vs, not to fight, but to bee armed with her handemayde, dame Patience, but if Choller spurre thee to it, I thought good to shew



Shew how in fierce dealyng we must proue men, and not beastes.

Linie, the Parcialist Poet saith: That we ought not to fight but for Peace, and quietnesse. And forgeyng is the noblest reuenge that may be. Men ought not to tarre or iangle for euerie trifflie: for of sufferance cometh ease. And as the English man sayeth: It is good slepyng in a whole skinne.

Dutie due to Straungers, or Trauailers.

**D**oughtie and dutifull Dido, Quene of Carthage, to the instruction of people, how they should entertaine Straungers, and tired trauelers: So feasted Eneas, and his accompanied troupe of trimme Troianes, with daintie diet, and royal hospitalitie, that to this day her bountifulnesse towarde Straungers, is fresh and bigent, in memories of men.

And Virgill, thought it worthe the while, to Chronicle in his booke so notable a facte, and to waste his winde in decyphryng the manners thereof.

The Romans forwarde in good dedes and courteous conneiance, who indeuoured to proue famous for executyng vertuous actions, gaue and imparted the office of the Consulshippe vpon Torquinius: and the Pretorshippe to Numa Pompeius, beeyng Straungers: which argueth greate lenitie and force of Vertue, habitante in them.

And Beroaldus, and Linie affirme: that Iupiter was feared of sutch, as miscaried towarde poore Peregrines and strayinge Straungers. And the Gentiles kepte hospitalitie, consecrated to Iupiter, the reuenger of disloyaltie offered them.

Plautus in his Commedie called Pæn. Reproueth one sharply for deridinge and scoynyng of Straungers.

Plato



## The Schoole of honest lyfe,

Plato pardoned no fault doone to them : the Scripture say : Hee is accurst that leadeth the blinde, which is a very straunger out of his way: but now they haue giue him Drummes intertainment, soone in at doozes, and sozier out : light come, light goe : None is so derided, mocked, and laughed at, as straungers, now in England they bee punished, whipt, plagued, on euery side : there is no sparke of Roman kindenesse in them, no whit of Dido his bountifulnesse, byding in them: which is an occasion of slander, to this our native Soyle.

Duetie towards our Maysters, whom wee serue  
bound or free.

**A**ll that goe vnder the name of Seruauntes, must obserue these foure wayes, towarde their Maisters, whom they daily feede vpon, and recreate their bodies by their prouision, as well in nightfull rest, as daylie dyet.

First, it is spectant to the execution of seruile function, to bee prest ready, and willing to finish the rated busines of their Maisters, not as Snayles, slowly settinge it forwarde, but with couragious dilligence, delightinge therein.

Secondly, not glaueringe or flattering their Maisters in their ptesence, and in their absence fraudilently to deceane them, a thing though it scape the chastisement of man, yet it can not passe the iust reuengement of God, for hee hateth the wicked dissemblinge man, and falshood stinketh in his ptesence, prouoking his deepe displeasure.

The thirde, Plautus teacheth vs, sayinge : a seruaunte must forsake and abolishe from his minde, all priuate gaine, and onely heede his Maisters profit, and deale iustly therein.

Fourthly, to bee silent, when they bee mooued, though choller so blindeth them, that they swarue from the truth and not to answer, Quid pro quo, as their equals : and  
not



not to blab abroade their fables, talkes, or suruey in compassinge of matters, prouokinge their iust displeasure, or lewdly lust after their Wiues or Seruauntes.

The last duty is towardes Magistrates and Officers.

**M**agistrates and Officers, beeing the lively limmes and members of our gracious Quene, and Godly Gouvernesse, are dutifully to be obeyed: for where there is no order, sayth Oliuerus Carnaruonensis, there is sempiternall horror, and pathe to perdition. In what doo wee differ from brutish beastes, but in order and lawfull league of life.

Liuius sayth: if the armes, and feete, and other mans members, fall out with y head, they must all perish: if the Subiectes contempne Magistrates, executioners of the Lawe, both Prince and Subiectes, must taste the gale thereof. God sende the breach of order be not the overthrow of England, and stubbernesse against our Princes Lawes.

Decency deuised to fit all seasons.

**T**o aduance honestie, and shewe Dame Vertue to be fully samplied and habitant in vs, wee must haue respect and consideration of time and place: for if our talke be not consonant to them both, it argueth litle learninge or hoped hap of Vertue: A learned and vertuous man (in deede) needeth no further commendacion, but to presse in place where hee may shew his actions allied to Vertue and knowledge, arguinge probitie of life, and perfect published manners.

Macrobius sayth: the due obseruation of time and place, to be the surest signe of wisdom.

And Pyttacus Mitillus, wiseth a man before hee enterprise any exployte, to consider and pithily to perpende, to whom hee sueth, what he sueth for, and when.



As we reade of one Clobulus, who came to Cæsar in thralled to wꝛathe, to request admission, to haue dominion in a Promontarie appertaining to his Empire: Cæsar fretting at other losses, commaunded him to bee hanged, sayinge: it is better to hange thee by the necke, than thou shouldest spoyle the Countrey, and spurre many thereto.

Thus it falleth out with such, as desire so dasteth, that they can not see, or to obserue time fitting their purpose.

Hereupon Terence sayde: I came in season, which is the chæfeste thinge of all. Which that it may the better bee heeded of childezen and others, I will speake somewhat of.

How to vse thy selfe at a Bancket.

**A**t Banckets or feastes, where multitude of men are resembled, and towled to repast: haue consideration of the Questes, of their calling, wealth and honestie, and prefer not thy selfe, befoze them: If thou by continuance of auncestrie, Noble or Woꝛshipfull, and others lately loralled with woꝛship or honour in place: Disdain them not, in possesseinge the seate of Soueraignitie, for they exalted by their owne indeuor and vertue, be better than thou descended of nobilitie, being ignoble, degenerating from thy stately stocke. Euery man will take thee as they finde thee: placed to thy contentation, bable not of Scriptures, as meane Ministers will, but follow rather the example of Socrates, a singuler Philosopher, who requested to speake at a Bancket: hee answered, I am not skilled in things fit for the place and season, adiudgeinge Philosophie unworthe to bee vttered amonge Cup Cossips, neither did it become his grauitie, to twatle of vanities or olde Wines Tales, as some of higher profession will doo. And if mirth moue thee to wade, and passe in pleasure and iest: let it bee so handled, that it redownd to no mans discredit or grauell any guest inuited or bidden to the Bancket. For Anagiris saide, that a man is sooner moued to choller and anger, being occupied



in drinke and feastinge than other wise: which experience explyneth daily, for drunken frapes bee common. Pert, a man must so dyet his stomacke, that it belch not, nor boyle vp, as charged with ouerplus or gluttony, to annoy the hearers squeasie stomackes, nor ply the pot too often, drinke dishonour to him and his: Neither is it mete for thee to common abroad private fables, or tales tolde in thy presence, for thereby thou infamest thy selfe, taken of them for a secret well meaning man.

Beroaldus saith, that the Gentiles celebratunge feastes, did show the Chancelhall to the guesstes: wishing that what soeuer was doone or sayd there, should go no further.

Horace biddinge Torquatus to bancket with him, and his frændes wished him to bringe such as they might bee merry: for in deede, it is no hartie mirth, when a man maye not for feare vtter his minde, or least it bee blaide abroad: which deare Reader, if it seeme odious vnto thee follow it the lesse.

How to vse thy selfe in sober company.

**T**he whole dyt of Arte, and somme of sweete Science is, to know much, and to suruey his trade of lyuing so amonge men, that they may daily associate them selues with him, to reape some benefit of his vertue, for attayning of which lot of loyall life, wee must obserue seauen poyntes. First, to tollerate the frettinge fits of men and manners, and to passe them with patience, and not barke at the shakinge of euery reede. Secondly, in boundes of bountie and honest lyfe, to will and nill with them, and to shun that loatheth them: & labour for that, which getteth gaine to thee or them. Thirdly, in worde, deede and lyuing, wee resemble the Methode and manner of their lyuinge, for than shalt thou bee partaker of the prayse attributed them. Fourthly, not to take in dudgion any matter, without greate and approued cause and occasion. Fifthly, in humilitie and submission, to handle and deale with all men, dooinge to others, as thou wouldest wishe them to doo towardes thee.



## The Schoole of honest lyfe,

Sixtly, to bee thankesful for curtesies tasted, which shall prouoke thy further gaine, and good will.

Lastly, to speake well of all men: These thinges bee the Ladder to climbe into credit with the sobrest sorte of men, which bee not enticed with vanitie, to with the fellowship of man, but onely with Vertue.

## Observations in mutuall talke or communication.

**T**ake heede thou dost not ouerthwart a man in his tale or interrupt him with an other, which argueth imperfection and want of manners in thee: Carpe not, nor ipebe not a man tellinge the somme of his meaninge, as thou couldest dash him out of countenance: for the greatest and grauousest theuery is, to rob a man of his maiestie or countenance. Bee not an oppen accuser of the common people, or coyner of lyes, and flyinge fables, and father them not vpon others, in thy talke had with others priuately, for thinking to hurte others, thou hurtest thy selfe. Search not after the secretes of other men: for beeing reuealed vnto thee, they will animate thee, to doo him mischæfe: and in hope of gaine and lewde lucre, or to bzing him vnder fete, wil kindele thy wyath against him. And if the partie bee thy better, giue Diu garde, salutation fittinge his callinge, els may bee take it for a mockery: & before a Noble man or Magistrate, so frame the state of thy body, that you stand vpright, not reeling this way nor that way, not ytching, nor rubbinge, nor fauouringe on legges, more one than another, not bytinge or smacking thy lippes, not scratching thy head, nor pickinge thy eares, not lowzing in lookes, nor glauncinge thine eyes too and fro, not sad nor fierce, but meeke and merry, showinge good disposition and nature, to bee habitant and graciously grafted in thee.

## In iourneyinge.

**W**hat callinge so euer a man bee, high or low, myght will become him well, in tragell, so it bee good and honest,



honest : for a merrie wayfaringe mate , is as good as a Weyne or Charret : but take heede your mirth reache not to scozne such as meete with you , or to any man his hurte or daunger : but refresh your selues with Stoories and merrie tales, inuented to erile the languor of limmes and stifnesse of tyzed members.

Cato giueth this edicte and commaundement to trauelers, to salute gently such as meete you, not iustling them into the mire, or grauelling them with misdemeanure.

### Of Time.

**A**S all thinges are not fit for euery man, so bee they not decent for all seasons : for iestinge Spirites , bee not accepted amonge mourners or sobbinge Saindes: neyther is the sad Sot or meagre mocked man, esteemed among such as set Coppe on Hope : wherfore it is pertinent to the pollicicke person , to chaunge his coate as the company doo : But the royall rules of famous Philosophy do instruct vs to vse a meane, the Methode & somme of my booke, for in prosperitie lofted by sauning Fortune we ought to perpend & consider, that after much drouth & faire weather, foloweth raine with tempestuous change: & cftswones , the minde is drowned with the enchanting dalyinge delightes of sauning Fortune, that the partie can not see time to prayse God . Wherupon was it said : It is easier for a Cammell to goe through the eye of a Nedle, than for a ritche man to goe or ascend to the highe presence of God : And it planteth in the plat of Secrecie , Pompe and Pryde, to disdayne such as bee pressed with pouerty, and gloriously to crow ouer their heades.

In aduersitie , a tymorous time, and heauie happes of silly man , wee haue to follow valiaunte Eneas example, who tossed in vnknown Coastes, in daungers of Sirres in surging Seas, bitterly bayted by spitefull Fortune, to the great recreation of fayntinge fellowes , sayde : God will ende these sorowes. So man must hope wel, which



## The Schoole of honest lyfe,

though it bee the Key of Desperation : yet a blisful blast  
and gladsome gale, will deliuer the hardy harte from  
gulfhe of gaule and sorrow. Surely, paciencie passeth,  
and is the best Buckler a man can haue. Therfore to  
ende, take time as time is, countenance thy selfe to  
time : let it bee thy trimme Tayler, to shape thy counte-  
naunce in all places.

**N**ow (gentle Reader) I will adde three Pointes, the  
conseruatiues of Vertue.

Alwayes accept of Vertue, and Honesty.

Doo nothing that thou doubtst of.

Doo not accompany no, associat thy selfe to the wilful:  
Which if thou obserue, it wil so (perhappes) lighten thee  
to the Bathe of Vertue, that not onely here thou shalt bee  
accepted, but in the pzeence of **G D D**, to whom bee all  
praye and honour so, euer. Amen.

**FINIS.**





# A Pithie Epistle and learned dis- 47

course, of the worthinesse of honourable VVedlocke, sent written (as a Iuell) vnto a worthie Gentlewoman, in the time of her widowhoode, to direct and guide her in the new election of her seconde hus bande, &c.



**F** God (whiche is the only giuer of all good things, had endewd me with the diuine gift of so greate eloquence, y I might without any repzehension, compare with that worthie and famous Grecian Pericles, whose sugred baine of filed eloquence was so excellent: whose pronounciation and vtterance was so pleasant: whose words and sentences were so ponderous and vehement, that in perswading and dissuadyng, hee had so greate and wonderfull grace, that all men y herde him, gaue their whole consente vnto him: in so mutche, that many learned clarkes of greate renowne, haue reported of him, that he did vse so excellently, and with such wonderful force, to fulminate and thunder out his words and sentences, that for his surpassyng grace and maruelous facilitie in perswadyng, no man was euer yet able therein to matche with him: If now my barren skill, were fully comparable with the greate cunning and surpassyng knowledge of this worthy Pericles, yet here I freely confesse, I should appere matche more barbarous, then the rude and grosse Garamantes, if I should take vpon me, to set forth the dignitie of honorable wedlocke, and holy Matrimonie, accor dyng to the desertes thereof, or go aboute to paint it out with sutch high commendations, as it hath alwayes been thought worthy of, euen amongste those that haue moste flourished with pregnant wittes, and haue excelled withall kinde of knowledge, bothe Diuine and humane.

But



## A pithie Discourse,

But though I am not able, according to the worthines therof, to intreat of it, nor to set forth the worthy effectes and fruites of the same, accordinge to my wished desire: yet wil I shew my minde and determinate purpose therof, according to the dutiful honour and reuerence I beare vnto the deserued dignitie of it.

Let other prayse Chastitie so much as they list, which (they say) filleth Heauen: (I pray God it do so) yet wil I commende Patrimonte, whiche (I am sure) replenisheth and filleth bothe Heauen and Earthe.

Let other set forth the single life, with so many praises as they can heape and tumble one in an others necke, because (they say) it is boyde of all careful trouble and disquietnesse: Yet will I for euermore commende the happy state of honorable wedlocke, which refuseth no kinde of payne and trouble, so that it may bringe any profit at all to the publike weale of Christendome.

Let other prayse that kinde of life, whereby mankynde decayeth, and in processe of time shoulde bee vtterly destroyed: Yet will I commend that manner of life, which begetteth and bringeth forth, excellent Kynges, noble Princes, princely Dukes, puissant Lordes, valiant Knights, worthy Gentlemen, conning Artificers, to maintaine the common weale, and learned wittes, to gouerne the same.

Let others aduance that life, whereby Monarchies, Emperres, and Kyngedomes, are made desolate, barren, and vnfrutefull: Yet will I mooste of all prayse that life, whiche maketh Realmes to flourish with innumerable thousandes of people, wherby the Publique weale is preserved in safe estate. And what thing can there be more necessary then Patrimony, which concerneth the felicitie of mans lyfe, the flower of persite frendship, the preservation of Realmes, the gloze of Princes, and that which is greatest, it causeth immortallitie: Can christian Patrimony bee any otherwise then a thinge of great excellencie, and incomparable dignitie, seeing it was ordai-  
ned,



ned, neither of that auncient Mynos kynge of Crete, nor of Licurgus, the law maker of Lacedemonia: nor yet of Solon the sage & wise Athenian, but of the most highe and immortall God himselfe, and by him alone commended vnto mankinde, in so mutche that men may seeme to bee allured, moued and stirred vnto this state of liuyng, by a certayne inspiration of the holie ghoste: In Paradise also that Garden of pleasure was it instituted, yea, and that befoze any sinne rayned in this worlde, to shew that it bringeth vnto man, greate ioye, wealthe, felicitie, and quietnesse: and euer since that time hath it been had in greate estimation, not only amonge them that professe vnfained faith in the liuyng God, but also amonge so manie as were led by the only instinct of nature: in so much, that it hath been alwaies recounted a thinge of much ignominie and reproche, to liue without the estate of wedlocke. It is manifest by the reporte of hystories, of how greate estimation holy Wedlocke hath been, euer since the first beginnyng of the world, among al degrees of persōs.

Who will not commend honorable Wedlocke, as a thyng of greate excellencie? Who will not thynke it a state of liuinge worthe high prayse and commendation? Yea, who will not iudge that it ought to bee embraced with meetyng and folded armes, seyng that by it, so many notable treasures do happen vnto vs? Vertue is main-  
teyned, Vice is eschewed, howses are replenished, Cities are inhabited, the ground is filled, Sciences are practised, Kyngdomes flourish, Amitie is preserved, the Publike weale is defended, naturall succession is continued, good Artes are taught, honest order is kept, Chzistendom is enlarged, Goddes worde is promoted, the conscience is quieted, lewde life is auoyded, and the glozy of God is highly aduanced and set forth: And who euer wanted, that liued accordyng to Gods worde in Chzistian Matrimonie? God leaueth none succourlesse that put their trust in him. Did not Chziste turne the water into swete Wyne at a certayne Mariage in Cana, to shew that as  
G many



## A pithie discourse,

many as live in holy matrimonie accordinge to his worde shall neuer wante: The water of the Riuer, shall sooner bee turned into wine, and the stones of the streete into breade, then the faithfull shall lacke or be founde succourlesse. Did not God feede the people of Israell with meat from heauen: did he not giue them drinke out of the hard rocke: Did hee not make a Crowe to bring meate to the Prophete Elyas, & so wonderfully fedde him twise a day: Euen so will he do with vs, if we be faithfull, and seeke to liue according to his worde. The blessing of God maketh men riche (saith Salomon.) The mā that feareth God (saith David) al the time of his life, sheweth mercy vnto the poore, and lendeth vnto them that haue neede, & yet hath he gods plentie and enough for his children that succede him. These goodly properties and fruitfull effectes, these manyfold commodities and speciall greate benefites, these diuine blessinges & wonderfull graces, besides an infinite number moze treasures then I am able here to recite, whichs spring out of holy and christian Matrimonie, me thinks are able and sufficient inough, to encourage and win all kinde of persons, bothe men and women, widowes, and widewars, batchelers, and maydens, willingly to embrace and take vpon them the comfortable estate of honorable wedlocke.

Wherfore (good cosen) hauyng now troubled you thus farre with a rude discourse of wedlocke, whereof I know well you haue had a moze certaine and perfit pꝛoofe, then I am able by pen to painte fōꝛth, because you haue been a wedded woman a longe and happie time, & haue enioyed the blessed benifit of so good a husband, as by him I doubt not but you haue had the full experience, as well of these manifold felicities and greate commodities by me recited, as of many other moe surpassyng treasures, whiche happen to faithfull married couples, not able by me to be expꝛessed, by reason I neuer tasted yet the happy blessednesse of honorable wedlocke: I wil now hasten towarde another matter, and cease to pꝛocēde any further in the commendation



commendation of this high degree of holy matrimony: whose  
worthie excellencie, doth more sufficiently set forth and  
commend it self, then my inuencion is able to deuise. And  
whereas (good cosen) in this mine attempte, I may per-  
haps be thought somewhat bold, to trouble you with this  
longe and tedious treatise in wꝛiting, yet if it wil please  
you to thinke wel of mine enterprise, and peruse it ouer  
with good aduiselement, I trust you shall finde the matter  
sutche, as all your labour shal not be lost, though the inue-  
cion be founde but simple. It is only good will & christian  
charitie (my beloued Cosen) y<sup>e</sup> hath enforced me to frame  
my pen thus muche to trouble you, wherin I beseeke you  
to pardon my boldnesse, and to take in good part my sim-  
ple entente. The curious cooke doth dight y<sup>e</sup> rude morsell  
with some conceit of his cunning, but I haue no other su-  
ger oꝝ sauce of saueur to grace my simple dish withal, but  
the neuer bading and euer growyng grayne of good will,  
which I beseeke you to take in good parte, & to accept this  
simple inuention, as y<sup>e</sup> perfit pledge thereof, growyng out  
of mine owne barren grounde, no far fet thinge, neither  
deerely bought, and therfoze perchance not meete foꝝ you,  
especially if you be very lady fine: it is no greater then  
came out of mine owne pen, no more pꝛecious, then may  
be kept and caried in a few leaues of paper, of no further  
foꝝme & fashion, then mine owne hands could frame, of no  
better inuention the mine owne simple wit might deuise:  
wherfoze as you see, so shal you taste: & as you like y<sup>e</sup> qua-  
lities, so accept my pꝛesent. I thought it my part (if it wil  
please you to take it wel) not to spare pen, paper noꝝ pai-  
nes in wꝛiting vnto you. And though it were more meete  
foꝝ mee, to treat of trifles, then misteries, thinges of  
smale foꝝce, then matters of waight & great importance,  
yet considering your person, whose case requireth euen  
in enforced trifles to seeke a grauitie, & beinge lothe that  
losse labour should runne with losse time (foꝝ lost time I  
accounte losse landes) I beethought my selfe to deuise  
some matter, that happely mighte quite your laboure  
in readyng, and not to bee altogether frutelesse foꝝ wit:



## A pithie discourse,

so that my wordes might not altogether seeme as wasted winde, but that I might be somewhat better occupied, then as one that did but tell the clockes, and watche the Sunne how he shadoweth the Diall. Consideryng therfore, the state of your life, the case wherin you now stand, that is, towarde the worlde: A woman once a wife, now a wydow: And therfore hauyng of God, leaue and libertie by mariage to become a wife agayne: for when the husbände is deade, the woman may lawfully betake her selfe vnto another, as Saint Paule reporteth to the Corinthians: This your case I haue so much thought vpon, that I may not like a carelesse stranger stande dombe, but as a carefull and faithfull well willer, open my mouth, and utter my minde vnto you, not that I meane in hastie sorte to perswade you to Mariage, any other wise then your owne wisdom with good aduise ment shall thinke conuenient, for therein you may best be your owne iudge, for you know best where your shoe wzingeth you: neither neede you any Counsaylour to bid you cut where it doth wzing you: But whereas you know it lawfull, if you shal thinke it also expedient, that of a widow you become a wife, then ought you to take good aduise ment, how you do bestow your self, least you both marry and marre your self in one daye, and of an happie widow, become an unhappie wife. I neede not seeke farre to shew you the daungers y sutch leapte into, that in this matter rashly leaped befoze they wisely looked: because the common experience in others, may leade you thzough the consideration hereof, euen as streight as a line. And therfore I will not counsell you as nedelesse to aduise ment, but rather comende you that you haue hitherto stande so staied with sutch aduised deliberacion.

Onely this pointe I finde in you, which needeth a knot, to consider how you might do most aduisedly, what match were moste meete for you to be made, that repentance follow not, to what marke you ought to direct your counsel, aduise ment, and deliberacion, that the successe might answer



swere your hope, that is, that it might turne to continuall comfozte, and to the glozie of God.

This verely I wot well, is a case of sutch importance to consider, and hath so many harde knottes to worke on, that it were moze fit for gray heares, sage wittes, and deepe Diuines, to take in hande, then for my simplicitie to aduenture. I am (in this case) of like opinion with Marcus Aurelius the Emperour of Rome, who sayd: If all the wise men in the worlde were molten together in a Fornace, they coulde not giue one good counsell to make a Mariage. What counsell then may you looke to haue at my handes: if a wise man, if many wise men, if all the wise, bee not wise inoughe in any pointe well to aduertise you in this behalfe? Wherefoze I beseeke you, impute not that for presumption vnto mee, which onely good will doth force mee to aduenture, desirynge you rather to waye the will then the witte, whiche here by mee shalbe shewen. And if I shall ouershoote my selfe by any pointe of folly, (as of likelyhooe I shall) yet let sutch wisdom rest in you, that you make not that open and common, whiche becometh vs is priuate and priue. Wherefoze to enter my purpose, because that of many, yet must but one toygne with one, and because where one is to be chosen, it is good to see whiche amongst all, if it might bee: I will bee so bolde, to set befoze you foure sutch suiters, as may represent vnto you all the rest that may happen hereafter to come vnto you. Consider all by foure, trie foure, and truste one.

There are three markes generally, whiche are to be considered in man, whereat you maye shoote out your game: The inwarde minde of the man, the outwarde personage, and the state wherein he standeth of thinges apperteyning to the worlde. By this rule I will seuer and single out the sortes of men, that after the diuision, you may with lesse doubt make your choyce. And therefore to beginne with the worst: there are men that liue neither well nor welthy, beyng in a desperate state, bothe



towarde God and the world, passe hope, and passe shame: But we may set these aside out of our number, as we finde them, so let vs leaue them, for I doubt not, but as they are nought worthe, so you will not haue to doo with them, none of these I thinke will come vnto you in the name of a suiter.

The next man is not so well fauoured, nor so wise, as wealthie, not so courteous, as couetous, not so well mannered, as monied, & he hauyng hope through his wealth, peradventure will attempte you, for what case is desperate in this worlde, to sutch as fortune laugheth vpon. This man you may sone espie, where his treasure is, there is his harte, euen sutch kynde of wooyng shall you haue of him, as Sathan vsed to our Saviour Christ, in the fourth of Mathew: If thou wilt fall downe and worshippe me, I will geue you (saith hee) all these, you shalbe my Mistresse of so many Sheepe, so many Oxen, and thus mutche Money shalbe yours as mine owne, so harpeth he vpon his halfe penie. But let vs set him aside a while, and bryng an other in place, sutch a one that is handsome of personage, a tall Gentleman, a proper man, well bozne, graced with some courtely behauour, well spoken, hauing a pretie naturall witte, adozned and graced with other sutch qualities of the bodie, and yet peradventure Vertue hath taken litle or no roote in him, he worshipping God at leysure, and hath some ciuill godlinesse in him, his religion he vseth as y market serueth, and thus doth hee reckon his game: I see not (saith hee to himselfe) why I shoulde despayre, I see not but I am worthy of as good as she is, I come of as good an house as she, mine auncesters were al gentlemē, and worshipful: I doubt not the misliking of my behauior, for I haue not been so ill brought vp, but I know how to entertayne a gentlewoman, I shal se well inough that my demeanour be courteous and courtely, as for my personage and countenance, I force not who behold it: So to himself he saith, When to you he shall commende himself with some more  
manerly



manerly modesty, as to say, he is not disfigured, nor maimed. And what he cannot for shame say of himself, some other freende of his shall set out in playner termes: his freendes indeede (peradventure not yours) will so blaze his armes, as though they should sell him unto you, as if you should take him at their worde, besettinge him with these and such like flowers: if you respect the personage of a man, if you refuse him, you shall not be so matched againe: marke him and view him well, se what deformitie you may finde in him: is there any parte of him out of ioynt, or out of square? Marke what a ioly complexion he hath, se whether you may espie any warte or blemish in his visage: consider whether he be not a very gentleman in his behauiour, forget not his qualities how commendable they are, his actiuitie, his mery conceites, his pretie practises: se how cleanly and trimme hee is in his apparel, how skilful and neate he is aboute his horse, his hawkes, and his houndes: his exercise also that hee useth is gentlemanlike, abroad he useth his bowe, within doores he can singe & play on the Lute, & as for learning, though peradventure he hath litle or none at al, yet will they say he hath inough for a gentleman: and here peradventure y wise saying of Salomon, shalbe scarce wisely alleadged in the seuenth chapter of *Ecclesiasticus*. Be not too wise. If he haue a good wit indeede, then shall there be great compasses of comparisons set: if he be but meane in that respect, then will they say, hee is no fowle, no naturall: If he bee peradventure somewhat stayned in fame, you shall haue that issue strait stopped with some playster of excuse: if it be not manifest, then will they saye it is false and forged, no man is hable to charge him so, the best are moste subiect to corruption, the finest clothe may bee soonest stayned, the honestest man may be soonest flaundered: and if it bee not denied, yet it shalbe excused, as the toys and pranches that run in common course amonge yonge men: then will it bee sayde that a man is not to be reiected, but to be bozne withall in such cases:

and



and so, if there appere any good gift, it shalbe set out as if were a sonnyng to beholde: But if there bee any suspicion of vice, or otherwise any wante or defecte, that shall eyther be let slippe with silence, or els the broken peeces shalbe glewed together in some kinde of sozte, that which is vnseemely or vnlightly, shall haue a better coloure set on it with some glosinge tale: the wante of witte shalbe supplied with aboundance of wealtbe: euell manners with mutche money. If his life bee suspected, you muste looke in his face, for with some women, the pleasing personage satisfieth for it selfe, and also for vertue: And good qualities for learnyng in a Gentleman. If the quier bee well furnished, if it be well in the Stable, the Bedde and the Kenell, it dothe not mutche force what is in the House, the Chamber, and the Studie. Sutch verely is the Table talke now adayes amonge Gentlemen. Sutch boltes shootes suiters, and suiters friends, and with sutch traynes some women are entrapped, with sutch winleses are some driuen into the nette of mishap: But I trust your eye sight serueth you better, then to be dimmed with sutch mistes, or dazled with sutch shorte sonne-shynynges.

Now in the degre of my suiters, the third remaineth, whom if you only iudge by the eye, that discerneth no farther then the face: or if you waye the worth of your mariage with weightes of siluer, this man perchance shall soone be put out of countenance & hope, he shall soone be counteruailed and wayed downe to the ground, for he may singe saynt Peters songe, Siluer and golde haue I litle or none: He cannot number his Landes, his Leases, his Farmes, nor his Tenements: He hath a competente liuynge, but not aboundinge, or flowyng with ful streame: He is no knight, nor Alderman, but a playne Gentlemā: not highly bozne, but verie well brought vp: not so worshipfull, as worship worthie: not of greate estimacion, but of singuler honestie: not so longe trayned in y<sup>e</sup> courte, as conuersant in the schoole: his Landes are not so great,  
as his



as his learning: his chest is not so storied with money, as his head and minde possessed & furnished with the trustie treasure of tructh, and the inestimable wealth of wisdom: his demaynes with others are not comparable, but his demeanour aboue others commendable: his countenance is not wanton or alluringe, but yet hee hath a manly visage, a face in which appeareth more grace then fauour: more grauitie then beauty: his tongue speevinge wordes no faster then they may seeme well bestowed, hauing his mouth in his hart, & not his hart in his mouth: hee is not so wel frended of men, as fauoured of G D D: his bodye is not so handsome of makinge, as his soule is well fashioned and framed to Godward: his legge not so cleane, as his life without spot: his hand not so white to see, as his hart sure to trust: not highe of stature, yet his wit not short: his body not so straight, as his conscience vpzight: not so bzaue in his apparrell, as graue in his behauiour: not curious and neate, but honest and cleanly: not so well faced, as wel lyued: I meane, not so well attyzed in the outwarde man, as cloathed in the inward man.

These are mee thinkes the degrees of men to bee considered in our purpose, for I can reckon no other markes whereunto Women directe their eyes and thoughtes. But there are some to bee found, I thinke, if wee seeke far, in whom Vertue, Fortune, and fauour haue made a Mariage: and such a one, if my prayer might bee heard, you should soone attayne: But such Starres shote not often, such Byrdes flie seldome abroad: yet if there happen any such wherupon your consideration shall stande, my counsell is, that you follow the example of the Physitian, who to know the whole estate of a man, openeth and cutteth him vp, and deuidenth him into partes, and thereby groweth into a greater knowledge: so I wishe you to make an Anatomie of him that you haue in hande, make no confusion of wealth, witte, body, soule, life, and liuing, for so you may soone deceaue your selfe. In one man



## A pithie discourse,

therfore, you may consider three things, as I sayd before: the inwarde minde, the outwarde person, and the state wherein hee standeth, of thinges appertaininge to the world: of the which three, you ought to chosse but one, least perhappes you mistake your right marke, and lose your game: least in steede of a man, you finde but the shadow of a man. Refer your selfe to the patterne of those persons, which I haue rudely described vnto you: compare vnto them, and those betwixt themselves. Wherfore to enter the comparison, if you aske my iudgemente: the Poets to lay the foundation of a farther inuention, fained there were three Goddesses in contention for their beautie, who did most excell: Iuno who had the disposition of honour and dignitie: Pallas at whose pleasure were all the guiftes of wisecome: and Venus the Lady of Loue. To ende this strife, it pleased Iupiter and other Goddes, to refer the iudgemente hercof to one Paris a Shepheard, conuayinge to him a golden Apple, with this inscription of Sentence engraued: Let it bee giuen to the fayrest. The foresayde Goddesses presented themselves before this their appoynted Judge, and offered euery one their reward, to haue sentence on their side: Iuno would make him the highest: Pallas the wisest: and Venus a husband of the fayrest. Venus here preuailed, she was pronounced the fairest. Paris had his reward, that was the beautiful Helena, who (they say) was the cause of the destruction of the Troians. Now if your Mariage stode vpon the guifte and deliuery of an Apple, I trust you would not play Paris part, that Venus should vanquish you. Wherfore, my counsel is, that rather you encline to Pallas for some reward of wit, then eyther to Iuno for her honour, or Venus for pleasure. And besides these, there is one that by right hath greater interest in the Apple, then any of the other, although shee strue not so much for the matter, I meane the Lady Vertue. Wherfore, if she come in place, withholde not your hand from her for feare of the other, if shee offer not her selfe at the first, yet be not rash



or haffie, but call vnto God that hee may sende her vnto you, and hee no doubt, as his eares are alwayes open vnto the prayers of the faithfull, shall bring her euen home to you: and she, I thinke, is for your purpose: to her (as you ought) deliuer vp your Apple, if you intend to giue it to the fairest, to the best, and to the most worthy. Wherefore consider well my last purtrayed person, standinge in the place of my thirde suiter, of whom although I haue not set so faire a colour, yet if he were to be sold, I would holde as dearest: who though hee bee not formed of the finest fashion, yet is hee made of the finest mettall: whom peraduenture Iuno may iest at, Venus haue litle to vaunt of, and Plutus whom they call the God of ritches passeth not on: yet if Vertue may pzenaile with you, as I hope it shall, you shalbe his, and Vertue shalbe yours, yea, Pallas also pleadeth on his parte. Wherefore I counsell you, as you would giue the Apple vnto Vertue, so giue your wedding Kinge to be wo. ne of the vertuous. For if it be so, as the Philosopher truely disputeth, that freendship cannot consist but betwixt the good: how slender a Marriage will that bee, where Vertue knitteth not the knot: where honesty is not called to counsell: and godlynesse is not bid to the Wyddall: The Sonne of Sirache sayth in the sixteenth Chapter: That man is blessed that hath a vertuous Wife, for the number of his yeares shalbe double. I doubt not but you are so vertuously disposed, that you intend to make a happy Husbande: see then that hee doe as much for you, as you for him: wheras you shall make him happy, forsee that hee for want of vertue, turne not the course of your estate: but wheras you shall double his daies, take heede y hee cut not of yours by the middle. You haue I am sure some good flowers growinge, take heede they be not ouergrowen and choked, with the euill weeder that hee shall bring into your ground. You are (I doubt not) disposed to godlynesse, match not with the contrary disposition: for then shall you bee as the yoke of Oxen that draweth diuerse wayes. Vice & Vertue were



neuer yet fréndes, it caused hatred in Bzetheren, as in Cayne and Abell, Esau and Iacob: How can the Lambe and the Wolfe agree togeather: no moze can the vngodly with the righteous: hee that toucheth Pitch, shalbe defiled therewith. Thinke not then that the vertuous and the vicious may make a good Maryage. Can you set fier and water togeather, but that they shall stir and strue for the mastery, each to consume the other: Stande therfoze, make no haste, for feare of the worst: It is better to loke long, then to leape lightly: rake vp the ashes thzoughly, and turne them to and fro, that you be sure there remain no sparke of burning vice, or at the least leaue as litle as you may, and sweepe as cleane as you can. And marke well, I wish, what condition S. Paule setteth, when he giueth you your lycence to marry, in the seuenth Chapter to the *Corinthians*. The Wife (sayth hee) is bound by the Law, as long as her Husband lyueth, but if her Husband bee dead, shee is at liberty to marry in the Lorde. Wey well this restraint of your liberty, or rather I may saye the sure stay of your libertie, least by abuse, you turne this libertie into a bondage. For vnlesse you haue God befoze your eyes, you shall chaunge your libertie into straits bondage: wheras you seke comfort, you shal finde a curse: wheras you hope for ease and reste, you shall enter into disease and trouble: aboue all therfoze, haue a special and a stedfast eye vpon this rule, that you marry in the Lord. God did make the first Mariage that euer was made, and I doubt not but hee made the first that you made: and if hee make the second also, then shall you be sure neuer to repent you of your bargaine. Hee did institute Mariage as a thinge most holy, to his glory, and to the comforte of man: See therfoze that you in this case bee voyde of all fleshly affection as neare as you may, that you prophane not that which is holy, to your owne discomforte, and the dishonour of God. Chzist our Sauour was presente at a Mariage in Cana, where besides his presence, he honozed it wity his first miracle: hee turned Water into Wyne.



I pray you make your wedding place as like Cana as you  
can, let Chziste bee present with you : I meane, to guide  
your spirit with his holy spirite : turne not his miracle,  
make not, I meane, Water of Wyne, but let that which  
God hath instituted to your comfort, bee godly handled of  
you to his glozy. Whereas Patrimony is honourable a-  
mongst all men, provide that it turne not to your shame  
and confusion, as you see in some. I neede not here (as it  
were to long) particularly to giue you preceptes, to re-  
hearse the vertues to be embraced, and the vices to be de-  
tested in men. But shortly as our Saviour Chziste an-  
swered, thou knowest the commaundementes, do this and  
thou shalt live : So I, you know the commaundements,  
mete the length of their fate, by that measure shall you  
well perceaue, whether his shoe will serue your foote.  
And one thing moze in this behalf I must ad, not of mis-  
trust, but to make a double knot of a single, or a treble of  
a double : for the surer, the better: the warier, the wiser.  
Be wise then and beware, that you put not your heade  
vnder the gyrdle of the vngodly, neither so burthen your  
selfe, as to beare the yoke with an Infidell. For then it  
may seeme that you kept not S. Pawles Rule, as to marry  
in the Lorde, for that is his counsell. And what Mar-  
riage may righteousnes make w vnrighteousnesse : light with  
darkenesse : Chzist with Belyall : the vnfained Childzen  
with the faithlesse Infidell : For here besides the danger  
of disorde, and bodily trouble therof insuing, there is al-  
so apparant perrill that may pearce the soule. For so  
sayth the Lorde to his People Israll, concerninge their  
ioyning with Strange Nations of so;raigne sayth and re-  
ligion in the seuenth of Deuteronomy. Thou shalt make  
no couenaunt with them (saith he) neither shalt thou make  
Mariages with them, neither giue thy Daughter vnto his  
Sonne, nor take his Daughter vnto thy Sonne, for they will  
cause thy sonne to turne away from mee, and to serue other  
Gods : then will the wrath of the Lorde waxe hotte against  
thee, and destroy thee sodainly. You are no Isralite, here



## A pithie discourse,

might be sayd: how then? yet a Christian I trow, and by faith, the Daughter of Abraham: then this must you reckon to bee written for your learninge. There are no Hethytes, no Amorites, no Cananites to be feared: yet are there many in our daies both faithlesse & godlesse, as the obstinate aduersary of the Gospell of God, and the double dealing, false dissembling Gospeller, in whom there is no lesse daunger of deceit, then is in the heathnisch Hethytes, and currish Cananites: and although the persons be not one, yet there seemeth to bee litle difference in the cause: for first marke the reason, and then apply it.

The Mariage of a Cananite was forbidden the Israelite for feare least hee should bee withdrawn from the true worship of the true God of Israell. And do wee not see in experience, that the wicked wife, corrupteth such men as wee iudge sometime most upright in life and stedfast in profession of the truth: and how much more daunger is there leasse the vnbeleeuinge and wicked man, alter the good nature of the honest woman, into his owne peruerse nature, seeing that to him she is subiect, as the body to the head: you must of necessitie bee one in fleshe with him whom you shall chosse: Forsee therfore by wisdom, that his relygion bee christian and godly with yours: see that you change not your manners with your name, but chosse you such a Make, as feareth God, embraceth and loueth his holy word, and setteth his whole delight in his Lawes and testimonies. Presume not of your selfe herein: you are not wiser then Solomon, yet as it appeareth in the ninth Chapter of the first Booke of *Kinges*: His wisdom was so bewitched by the meanes of those forraine women with whom hee matched in Mariage, that hee became a fond Idolater, and so fell into the handes of God. Of this example, I trust you will take sufficient warning, so that herein I neede not to make many wordes: vnlesse you obiect vnto mee, or some other vnto you, the place of Saint Pawle in the seauenth Chapter to the *Corinthians*, where hee sayth: The vnbeleeuing Husband is sanctified by the  
 wife,



## of honorable wedlocke.

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Wife, and the vnbeleeuing Wife, is sanctified by the Husband. If wee marke the purpose of Sainct Pawle, the answer shall not be hard: the Verse nexte afoze, doth containe his purpose, which is, that the beleeuinge Woman already married to the vnbeleeuinge man, should not vse the infidelity of her Husbände, as an occasion to departe from him, the wordes are these.

The Woman which hath an Husbände that beleeueth not, if hee bee content to dwell with her, let her not forsake him: and then hee ioyneth the former sentence, as a reason to confirme this other sentence, so that that place serueth to this end & purpose, that if you and your husbände were first both of you vnbeleeuers, after ward it pleased God to call you to the knowledge of his truth, your Husband continuing in his infidelitie, or if now being grounded, you should aduenture to marry with an vngodly person, you ought not being married together, to seke a separation, because there is hope of sanctification. For as you should do y<sup>e</sup> to yoake your selfe with an vngodly person, so should you do worse to shake him off, being ioyned vnto you by Maryage, without some iust cause, because there is hope of sanctification. And although it bee not a sufficiente cause to bzeake the knot, that by Maryage is knit, yet it is a iust and necessary cause, wherfoze to refrayne Mariage. For the Maryage of an vngodly person I graunt is a mariage, and not lightly to be dissolved: but yet an vngodly Maryage, and that which lacketh sanctification, as may easely be gathered of the wordes of Sainct Pawle, befoze alleadged. Wherfoze as I would counsaile you to continue, for the hope of sanctification, if your head were fast in the yoake, that you might winne your husband: so now standing free, tempt not God I say, presume not, matche not with any that you know to bee out of the household of fayth, for feare of corruption, leasse you leese your selfe, befoze you win an other.

Thus haue I spoken hytherto for my third woer, who pleadeth honestie, vertue, and godlynesse, who I doubt  
not



not shall speede, because that God is on his side. And here if you demaund of mee, whether I would haue you so precise, as only to regarde the honestie and vertue, without any further respect. Truly, although (peraduenture) I shall seeme to spiritual in this point, yet if you had your eyes fully fixed vpon that marke, without wanering other wayes, no doubt but God would prosper you the better, in asmuch as hee shall therby haue tryal, that you depend wholly vpon him and his prouidence, and then shall you be left in danger of snares. And of this, that it ought to bee so, we may take an example and warning of the manner that God vsed in the first Mariage making, in the second Chapter of *Genesis*: For while he was prouiding for Adam, the Woman that should be his wyfe and his comfort, he caused an heauy sleepe to fall vpon the Man, and while hee was a sleepe, he toke out that Ryb wherof he framed the Woman. So verely I would thinke that God did most worke with you, if you laide Adam a sleepe, I meane, if you remoued all carnal affections, and worldly respectes which procéed as earthly from Adam, while that this bargaine were a dying. This I know is far wide from worldly wisdom, but this way you shall goe nearest, to make a Mariage of Paradise, and so shall you seeme most to marry in the Lord. And if you may not abide so straight binding, yet swaue as litle as you may: If this be not your whole building, yet at the least, let it be your cheefe foundation: if this be your ground, haue no doubt but there wil grow and follow other good flowers sufficiently. So then I thinke you shall geather a good somme, if you caste your accountes in this wise: If Vertue come alone, she is not to be refused: if shee come with the company of such as the world esteemeth, not as a Seruant, but as a Distresse, which is hard and seldome, she is also to be imbraced. But if you stand on this point, you are in great daunger to slide: for Vertue clothed, is not so sure to trust, as if it be naked and bare. When a litle vertue exceeding in one, may not be supplied with great store of goods, and haboundance of riches



riches in another: for we must in our doings first seeke the kingdome of Heauen, as for other things, after them seeke the Gentiles: If they bee sought with care, euen when we thinke vs nearest, we are oftentimes farthest off, and shote to shott: If we attaine the thing desired, yet we lacke the fruition, as when we wanted the thing: If wee enioy it, yet the space is shotte: but if they come as vnbidden guesstes, then are they most welcome: yea if we seeke the not, the promise is, they shalbe cast vnto vs: and if they be cast, then come they in their kinde. Now then to speake somewhat of other respectes seuerally, you may remember, the suiter whom I comended vnto you, I did so qualifie, that as I would not haue him godlesse, so I wish him not to be witlesse, for that I reckon a most honest respecte, so that you discerne the true wisdom from the false, so that the simplicitie of the Dowe, do not ioyne with the wiliness of the Serpent: neither shal this hinder my honest and godly Wower in his suit, but rather further him. For as foles are fortunate, so the vertuous commonly haue lesse want of wisdom: the feare of the Lorde is wisdom. Christ is the wisdom of God the Father: therfore if you make account of true wisdom, in this behalf you shalbe best sped in the true godly christian. I neede not make comparison betwene the godly and the wise, so that you vse your wisdom, to iudge and discerne aright of wisdom, for the right wisdom, the godly righteous hath obtained. Only if the comparison stand betwixte the wise, and the wealthy or handsome, let Salomon bee your Counsaillour therein, who sayth in the eyghth Chapter of his Proverbes. V Wisdom is better then precious Stones, and All pleasures are not to be compared vnto her: and in the sixteenth Chapter. It is much better to get wisdom then Golde, and to get vnderstandinge, is more to be desired then Siluer. And in y<sup>e</sup> seauenth Chapter of Ecclesiasticus he saith: The excellency of the knowledge of wisdom, giueth life to the possessers thereof.

Now if the righteous and the rich stand in comparison,

I

yet



yet I trust my poore spirited suiter shall not be out faced, you sitting as Judge, & such I trust shall be your sentence, as was the wise Themistocles answer: For when it was demaunded of him, whether a man should bestowe his Daughter vpon a good poore man, or vpon a ritch man not so honest: his answer was, I had rather like the man that lacketh money, then money that wanteth a man.

So litle thought he that ritches and substance did make a matter of Mariage, that it seemed to him, she did not marry for any regard of the man, that had such respect of ritches: and that she that married not an honest man, did scarce marrie a man. Some in deede haue their fancy so led, as though money made men: but let this bee your Poesie rather when you make your Mariage: Manners makes Men. Consider the saying of the Prophet David in the .xxxvij. Psalm. A smal thing that the iust man hath is better then the great ritches of the vngodly wicked & mighty. I wish you wealth & ritches, for I know they are the good giftes of God: but I feare least Vertue wilbe ouerwhelmed, where such floods bzeake out. Hee that wil tarry for the company of a ritch man to goe to Heauen, it will perhaps be long ere hee come there, for his way is as straight as the eie of a Speedell, and hee himselfe as huge as a Camell. Salomon in the twentie & twentie one Chapters of Ecclesiasticus, maketh a maruell of the ritch vpright man. Therfore I wishe you, haue not this minde with you, as to seeke a ritche Mariage, for then you misse of the right marke of Mariage ordained for your comfort, there lyeth not the way leading to rest and quietnesse. For they that wilbe ritch, fall into snares and temptations, & into many foolish & noysome lustes, which drowne men in perdition and destruction. Use oftentimes rather to repeate this sentence with your self: The desire of money, is the roote of all euill. Take heede that that roote ouergrow not other good flowers: but harken to the sentence of our Sauour pronounceth, in the first Chapter of Sainct Lukes Gospel. Voe bee ynto you that are ritche, for you haue receaued  
your



your consolation. These are the boundes that S. Pawle appointeth vs: If we haue (saith he) foode and rayment, let vs therewith be content. And truely herein consisteth not true ritches, to possesse this earthly treasure, the meat of Mothes, and the bayte of Theeues. But such as my commended suiter possesseth, if you may be partaker thereof, the may you say: my lot is fallen to me on a faire ground, and that you haue got a goodly possession. Godlinesse (saith the Apostle) is great gaine, if a man be content with that he hath: euen that is it which my suiter bringeth, godlines with contentacion. Wherefoze then should you desire the mariage of the ritch: you see it bringeth no rest: you see godlines is the true ritches: and God of his goodnesse hauing already blessed you with sufficient store & greate haboundance, I doubt not but you haue so good a minde with you, that you are rather vertuously desirous, wisely to imploy and bestow your goods and ritches, then greedily couetous, to hoard them vp, and laye heape vpon heape, with an insatiable desire to increase them. Do you seeke to establissh to you and yours an inheritance: harken then what the Prophet David saith in the .xxxv. Psalme. The euill doers (saith he) shalbe cut off, but they that wait vpon the Lord, they shall inherit the Lande. Againe: The meeke men (saith he) shall inherite and possesse the earth. And againe: The Lord knoweth the dayes of vpright men, and their inheritance shalbe perpetuall. Do you seeke a continuance and perpetuitie in things: S. Iames sayth: Like as when the Sunne ryseth with heate, the Grasse withereth, his flower falleth away, and the beauty of the fashion of it perisheth, euen so shall the ritch man fade away in all his wayes: but the iuste they flourish like the Palme tree, they are like the Bay tree, euen greene and fresh like themselves: the roote of the righteous shall not be mooued. Do you desire to haue such a heade as may best defende you from iniuries and oppressions: who is of more might then the righteous & godly: David sayth in the .xxiiij. Psalme. The Angell of the Lorde pitcheth his Tente round about



## A pithie discourse,

them that feare him, and deliuereth them in all their necessities. And againe: The cares of the Lord are open vnto their prayers, and hee will heare their cry; yea, hee keepeth their bones that none of them be broken, he numbeth the haire of their heades that none of them be lost. Doe you feare perrill or penury? of the godly righteous thus saith Dauid in the xxxvij. Psalm. They shall be confounded in the perrilous time, and in the dayes of famine they shall haue ynough. You will peraduenture say, for my selfe I can holde mee well ynough contente, but my Childzens case moueth mee.

Harken then what Dauid speaketh of his experience in the xxxvij. Psalm. I haue been younge (saith hee) and am now old, yet saw I neuer the righteous forsaken, nor his seed begging their bread. Doubtlesse God shall provide for you and yours sufficiently and haboundantly, if you caste away all such worldly respectes, and much moze then otherwise. Now I thinke these shall suffice to vnderset and staye you vp that you fall not on this side.

The next care concerneth my fourth Suiter, that bes take you not with the bayt of beauty, wherby many wise Women and Men haue bin deceaued, and with a shorte pleasure haue purchased long and desperate repentance.

This caused Salomon to commit folly, as appeareth in the seconde Chapter of the first Booke of Kinges. This rooled the mighty Sampsons courage, as is manifested by the sixteenth Chapter of the Booke of Iudges. Did not the beauty of Bethsaba so rauishe the eyes of holy Dauid, that he committed with her most habominable Adultery, and made himselfe gyltie of bloodshed? so it is witten in the second Chapter of the second Booke of Samuell. Hee saw a Woman washing her selfe, and the Woman was very beautifull to looke vpon. &c. You might abuse these examples to folly, as to saye: These men were notable, for strength, for wisdom, for godlinesse: maruell not then (might you say) though I be overcome in that case. Not so good Cousin, but this consider in these examples, that if  
such



## of honorable wedlocke.

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such of so excellent graces, haue been led away with these  
traynes : you haue hereby a faire warninge, to beware,  
and to be very circumspecte, in so subtile a pointe, and so  
daungerous a case : if you giue place to such fancies that  
they ouercome reason, you may soone slip into those in-  
conueniences that you see in the examples of others, you  
may pluck the house on your owne head, as Sampson did.  
As you choose your marke, so goeth your game : as you  
make your foundacion, so will your buildinge bee : if the  
one be steadfast, the other will not lightly shake: but if the  
one be not surely grounded, a litle blast marreth much  
worke. Surely the handsome person of man is not of long  
continuance : besides that it is subiecte to corruption by  
innumerable meanes. Wherefore, if your Mariage hang  
vpon that knot, a litle force will breake it, a litle labour  
will vndo it, and of it selfe it wil decay and weare away.  
If this fancie bee the leader of your loue, you follow a  
blinde guide, you may soone slide, and wander out of the  
right waye. Many an vnseuerly wade, beareth a faire  
blossome : and so vnder a faire face, their lyeth hidden  
many a foule fault, and with a sound looke, oftentimes is  
couered the holow harte, full of all hatred, whereof you  
may reade a louely example of Absolon, in the fourteenth  
Chapter of the seconde Booke of Samuell. I haue read  
an History of one Paulus Emilius a Noble man of Rome,  
matched with a Wife called Papiria, both for byrth and  
beauty (to iudge) worthy such a Husbände : howbeit he  
denozed her, and when her frendes intreated for her,  
demaunding of him what should be the cause that moued  
him so to doo, for they saw none, seeinge that shee was so  
beholde, mannerly and modest, faire and fruitfull. When  
hee for answer, thrusteth out his foote, and saith: behold,  
see my shoe, is it not faire? is it not new? yet none of you  
wotteth where it doth wzinge mee. Belike there was  
some secret fault in that Woman not to bee borne with,  
which was so lothsome vnto the Husband, as her beautie  
could be pleasaunt, Wee aduised therfore, least you finde  
that.



that your handsome husband haue that, which this man found in his faire Wife. If you will not that your shoe winge you, measure him befoze you buy, and iudge not of him by the colour: but measure him rather within the without, least you wing for it afterwarde. The goodly personage without wisdom and vertue, what is it better then a paynted man? Plato the wise Philosopher, thus sayd to *Alcibiades*: Hee that at any time hath loued *Alcibiades* body, hath not loued *Alcibiades* himselfe: but he that loueth thee, loueth thy minde and soule. And the wise Tully sayth: Man is as his minde is, and not that forme and figure which may be pointed at with the finger. For man consisteth of two partes: the one is the minde endued with reason, and beareth the Image of God: the other is the body, which wee haue common with brute Beastes. David compareth that man that lacketh vnderstandinge, vnto Horse and Mule: and mee thinkes, I may wel compare such lusty lads, whose commendacion is only in their personage, and lacketh learninge wit and honesty, vnto Platoes man, as Diogenes scoffingly termed. For when that Plato in his Schoole had defined a man in this wise, to be a lyuing and two footed creature, made vp right and without any feathers: Diogenes thinkinge that hee had not well defined or expessed the nature of man, because hee suppressed that which was most proper to man, and did concerne the minde and giift of reason: hee plucked a Capon bare of all his feathers, and turned him into the Schoole, saying: beholde Platoes man.

Thus is a man if you consider not his minde, a foole: What is he but an unfeathered fowle. A man without manners, what is hee better then a Capon without feathers? wherfoze if you meete any satche in your dishe, esteeme him as you list, I haue tolde you the price. Trust not to soone those faire faces, which come like Capons vpon Soppes and Sugar. That braue apparrell, what is it else but Peacockes feathers? The good complexion, the strength of the body, the white hande, the cleane leg,  
what



What are they all, but fadinge flatteringe flowers : what  
 but baytes to deceaue the foolish filhe ? All these doo serue  
 but to please the eye , & to satisfie the fantasy of the flesh.  
 Consider that which is witten in the sirte Chapter of  
*Genesis*. The Sonnes of God saw the Daughters of men that  
 they were fayre , and they toke them Wiues of all that they  
 lyked. Therefore the Lord sayd : my spirit shall not alwaies  
 striue with man. &c. Beholde that fleshly fancy euen of  
 Mariage it selfe, because therby they abused and polluted  
 the holy ordenaunce of God , is expessed there, as one of  
 the causes, that prouoked God, so to powze out the rayne  
 of his wꝛath, and to destroy all fleshe from the face of the  
 earth. Wherfore in this point I ende with the exhorta-  
 tion of Sainct Iohn , in the seconde Chapter of his first  
 Epistle. Loue not the worlde, neither the things that are in  
 the world : if any man loue the world, the loue of the Father  
 is not in him: for al that is in the world, as the lust of the flesh,  
 the lust of the eyes, and the pryde of life, is not of the Father,  
 but is of the world : and the world passeth away, and the lust  
 thereof : but hee that fulfilleth the will of God, abideth for  
 euer. By these you may consider the true and sure way  
 you haue to walke : you haue the by wayes y may cause  
 you to wander, in some part stopped vp: you may see, if it  
 please you, the good, and the bad, although set forth but in  
 a rude glasse. Singe not now Medeas songe, who sayd :  
 I see and allow the better, but yet I follow the worse. Giue  
 not Venus your Apple , but giue the vertuous your wed-  
 dinge Kinge. And then see how you haue headed your  
 Arrow : see the blessed state you stande in : hee is yours,  
 for better, for worse, for richer, for poorer, in sicknesse  
 & in health : hee shalbe to you an Husbände, to your Chil-  
 dzen a Father, to your freendes a fauourer, to your ene-  
 mies a terroz : hee shall willingly beare parte of all your  
 blowes and burdens : hee shall double your prosperitie :  
 hee shal mourne whē you wepe : hee shal laugh when you  
 are glad : his loue is sure sealed, euen ioyned by God him-  
 selfe. Hee is not like the ritche , of whom the Sonne of

Sirache



Sirache sayth in the thirtiēth Chapter . If thou bee for his profit, hee vseth thee, but if thou haue nothing, hee forsaketh thee. Hee is not like the light lover of Beauty, of whom the wise Plato saith : Hee that loveth thee for thy fauour, when that decayeth hee will giue thee ouer. But hee shall bee one with you both body and soule, hee shall walke forth with you all your Pilgrimage here on earth, & shall leade you the way to eternall rest. ) Hee shall bee blessed in all his affaires, for so saith Dauid in the hundred & fourteenth Psalm : Blessed is the man that feareth the Lord, and delighteth in his commaundementes, the generation of him shalbe blessed, riches and treasures shalbe in his house, and his righteousness shal endure. And in the hundred & twentieth eyght Psalm hee sayth : Blessed is the man that feareth the Lord, and walketh in his wayes : when hee eateth the laboures of his handes hee shalbe blessed, and it shalbe wel with him : his Wife shalbe as the flourishinge Vyne on the sides of his house : euen your Husbandes Wife shal bee such a one, if your Husbande bee such a one : This Dauid promisseth, and in the spirit of God propheseth, and confirmeth it againe, saying : Lo, surely thus shal the man be blessed that walketh in the wayes of the Lord, and thus shall the Woman bee blessed that marryeth the man that feareth the Lorde. You wil say, peradventure, I would thinke my selfe well bestowed vpon such a man : but the craft is in the catching, the doubt is in the obtayninge. But goe you forwarde in your race of Vertue, and then you shall not goe far befoze you meete with a meete matche. It is an olde sayinge : The like loveth the like. The Sonne of Sirache sayth in the thirtiēth Chapter . All flesh wil resort to their like, and euery man wil kepe company with such as hee is himselfe. A vertuous Woman (saith hee in the sixteenth Chapter) is a good portion, and a gyfte to be giuen to some iust Ioseph, or some true Tobias. You know that euery good gyfte cometh from God, as the Father and first founde thereof : and surely in this case God appeareth moze euidente to strike the stroke, & to worke



as it were immediatly within, with his owne hande:  
 So sayth Salomon in the nyntieth Chapter of his Pro-  
 uerbes: House and riches are the inheritance of the Fa-  
 thers, but a prudent Wife is the speciall giste of the Lorde.  
 Wherfore, although there bee good tokens and markes  
 wherby to make your choice, as by the fruite to iudge the  
 Tree: so saith the Booke of Ecclesiasticus in the .xxv.  
 Chapter: The worde declareth the harte, the talke is the  
 tryall of men: Yet because these are rather probable con-  
 iectures, then sure demonstracions, soe some oftentimes  
 lyeth: therefore when you haue caste the whole and the  
 somme, yet God is all in all this matter, and the onely  
 maker of good Mariages. Be free then from worldly  
 businesse, be cleare from carnall affections, cast your hope  
 vpon God, depend vpon his prouidence, commit the mat-  
 ter wholly to his handes, resorte and flye to him with oft  
 and earnest prayer: soe that when all other wayes bee  
 tryed, is the plainest to seeke, the surest to trust, and the  
 readiest to finde, soe such as seeke good Wiues, and good  
 Husbandes. You haue a good example in the .xxiiij. Chap-  
 ter of Genesis, how Abraham proceeded in the Mariage of  
 his Sonne Isaac: You haue there the praier that the ser-  
 uant of Abraham made, to whom the charge therof was  
 committed, how hee entringe his iourney desired God to  
 prosper him, and to shew mercy vnto his Maister Abra-  
 ham, and that God according to his faithfull prayer, gaue  
 him a token, wherby hee chose the vertuous Virgin Re-  
 becca. For her Parentes, when they perceaued that God  
 wrought with man, could not deny their good will vnto  
 Isaac, but answered: This thing is proceeded of the Lorde,  
 we cannot therefore say vnto thee eyther euill or good. You  
 haue also there the exercise of Isaac, how he was occupied  
 in the meane time, while Rebecca was taken out of his  
 Ryb: hee wente out to praye in the fælde towarde the  
 euening, and Rebecca first found him so occupied. This  
 is all (my good Cousin) that I haue now to be sayd. Giue  
 your selfe ouer wholly vnto God to bee your guide. Let



your eyes be so earnestly bente vpon him, as they were wont to be vpon your Mistresse, whom you haue heretofore serued: Then shall God no doubt giue you as a portion to the righteous, hee shall so ioyne you, that man may not seperate you: Christ shall bee present with you, as at the Mariage of Cana: hee shall conuict you with his holy spirit: he shall turne your Water into Wine: hee shall make the sower sweete, and prosper all your affaires. In the meane time, while God worketh, bee not you ydle, but practise your selfe in Isaackes exercise, and God shall sende you an Husbände of his kinde, euen a faithfull Sonne of Abraham, a chosen Childe of God. Yea, God shall sende his Angell to lead that man vnto your house, euen as hee brought Tobias vnto Sara, at the house of her Father Raguell. And as my pooze prayer may helpe, I will become your faythfull Orator, I will beseeke the Lorde God to guide you with his holy spirite, to prouide you an Husband for your comfort, and to graunt you long to liue and loue togeather, to your desired hartes ease, and vnspeakeable quiet. And so I leaue to trouble you, and betake you to God, who I am sure will neuer forget you, if you repose your whole confidence in him.

Yours to commaund during lyfe, I. R.

*This faythfull pledge of true intente,  
With trustie harte is truely mente.*

**FINIS.**



# THE GLASSE

*of godly Loue.*

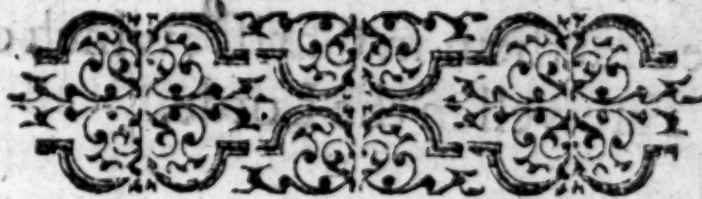
Wherin all married couples  
may learne their duties, each toward o-  
thers, according to the holy Scriptures:

*Verie necessary for all married*

men and women, that feare the Lorde,  
& loue his lawes, to haue it in their  
Bedchambers, daily to looke in: whereby  
*they may know, and do their duties each vnto*  
others, and leade a godly, quiet, and  
louing life togeathers, to the glozy of  
God, and the good example of their  
Christian Bretheren.

*James. 1.* See that ye be not only hearers of the  
worde, but also doers, least that therby yee  
deceauce your selues.

*Colossians. 3.* Aboue all thinges put on Loue,  
which is the band of perfection.







To all Christian men and wo-  
men that are maryed.

**F**Orasmuch, as the Diuel is most ready to make strife where there ought to bee most loue: and hath with heddy wilfulnesse, concupiscence, and ignorance, so blinded the hartes of those which liue vnder the yoke of Matrimony (that as I may iudge by their fruites) there be very few that leade their lyues therein, according to the lawes of Christe. Therefore (my deare & welbeloued Christians, which professe the Gospell) to the intent that you should liue therein, according to your profession and knowledge: I haue here breiefely and plainly set forth what it is, and how you ought to leade your lyues therein, accordinge to the Rules of the holy Scriptures, so that your pure and godly lyfe may bee a good example, and also make such ashamed as would sclaunder the holy Gospell, and professours of the same: yea, and that their wonted worde (which is, marke these new men by their luyinge) may sound to Gods glory, to the honour of his most holy worde, and praise of al them in Christ, which do professe the same. Farewell in the Lorde.





**Y**ou shall first vnderstande, that Wedlocke is an hie and blessed order ordained of God in Paradise, which hath ever bin had in great honoꝛ and reuerence, wherein, one man and one woman are coupled and knit together in one flesh and body, in the feare and loue of God, by the free, louing, hartie, and good consent of them both, to the intente that they two may dwel together, as one flesh and bodye, of one will and minde, in all godlynesse, most louingly to helpe and comfort one another, to bring forth childzen, and to instruct them in the lawes of God. Also to auoyde Fornication and all vncleanenesse, and so in all honesty, vertue, and godlynesse, to spend their lines in the equall partakinge of all such thinges as God shall send them, with thankes giuinge.

And because that the Wife is in subiection to her Husband, I will begin with her, & shortly declare what dutie and obedience she oweth vnto him, by the commaundementes of the Scriptures.

*Ephe. 5.* The duetie of the Wife, to her Husband.

**S**aynt Pawle sayth: Yee Wiues, submit your selues to your owne Husbandes, as to the Lorde: for the Husband is the Wiues head, as Christ is the head of the Congregation: Therefore as the Congregation is in subiection vnto Christe, likewise let Wiues be in subiection to their Husbandes in all thinges. So that the wife must bee obediēte vnto her husband, as vnto Christ himselfe, whereout it foloweth, that the saide obedience extendeth not vnto any wickednesse, or euill, but vnto that which is good, honest, and cumly. In asmuch as God delighteth onely in goodnes, & forbiddeth the euill euery where: it foloweth also, that the disobedience that a wife sheweth to hir Husband, displeaseth God no lesse, then when he is disobeyed himself. For the wife ought to obey hir husband in all pointes, as



the Congregation to Christe, which loneth Christ onely and aboue all thinges, shee is glad and willinge to suffer for Christes sake, shee doth all for the loue of him, Christe only is her comfort, ioy, and all togeathers, vpon Christe is hir thought daye and night, shee longeth onely after Christ, for Christes sake (if it may serue to his glozy) shee is hartely well contented to die, yee shee giueth ouer her selfe wholly therto, for Christes loue, knowing assuredly that hir soule, hir honour, body, lyfe, and all that she hath is Christes owne. Thus also must euery honest Wife submit hir selfe, to please hir Husband with all hir power, and giue hir selfe freely, and willingly, to loue him and obey him, and neuer to forsake him till the houre of death.

And farther (sayth S. Peter:) Let the Wiues be in subjection to their Husbandes, that euen they which beleue not the worde, may without the worde be wonne by the conuersation of the Wiues, while they beholde your pure conuersation coupled with feare, whose apparrell shall not bee outward with brodred haire, and hanging on of Golde, either in putting on of gorgious apparrell, but let the hid man of the harte bee vncorrupt, with a meeke and quiet spirit, which spirit is before God much set by, for after this manner in the olde time did the holy Women which trusted in God tire themselves, and were obedient to their Husbandes, euen as Sara obeyed Abraham: and called him hir Lorde, whose Daughters ye are as long as ye do well.

And Paule speaking vnto Tytus (sayth he:) Let the elder Women be in such apparrell as becommeth holinesse, not beeing false accusers, not giuen to much Wine, but that they teache honest thinges, to make the young Women sober minded, to loue their Husbandes, to loue their Children, to be discrete, chaste, huswifely, good, obedient vnto their Husbandes, that the worde of God be not euill spoken of.

V What a Wife ought to bee.

Here may you learne, that a Wife ought to be discret, chaste, huswifely, shamefast, good, meeke, patient, and sober,



sober, not light in countenance, nor garish in apparrell, with dyed or curled haire, painted nor pasted, but with a cumly grauitie and a sad behaviour of a constant minde, true tongued, and of few wordes, with such obedience in all godlynesse to her Husbände and head, as it belæmes a Christian to haue vnto Christ, and to the intente that the Husband in like case may learne his duetie, let him hearken what Sainct Pawle sayth: and take hæde that hee turne not his authozitie to tyzanny.

The dutie of the Husband to his Wyfe.

**H**usbändes loue your Wiues (sayth hee) as Christ loued the Congregation, and gaue him selfe to sanctifie it. Now must you vnderstande, that the Husbände is the Wiues head, as Christe is the head of the congregation: and Christ sheweth to the congregation the same thinge, that y<sup>e</sup> head sheweth to the body: for like as the head seeth and heareth for the whole body, studieth and deuiseeth for to p<sup>r</sup>eserue it in strength and life: even so doth Christe defend, teach, and p<sup>r</sup>eserue his congregation. For hee is the eye, hart, wisdom, and guide therof: so ought Husbänds (then) to loue their wiues, & be their heads in like manner to shew them like kindenesse, and after the same fashon to guide them and rule them with discretion, for their p<sup>r</sup>eseruacion, & not with force or wilfulnesse to intreat them. And S. Pawle saith farther: So ought men to loue their wiues, as their owne bodies: he that loueth his wife loueth himself. For no man hath at any time hated his owne flesh, but doth nourish and cherish it, even as the Lorde doth the Congregation. Therfore, ought euery man most feruently to loue his wife equally vnto himselfe in al pointes: for this is the measure of mutuall loue Matrimoniall, that either partie haue nothing so deare that they can not be contented to bestow one vpon another, y<sup>e</sup>, and if neede should be, they should also not spare their owne liues one for another, no more then christ did for his congregation.

And



And like as when we repent and beleue in the promise of God in Christ (though we were neuer so poore sinners) are as rich as Christ, & al merites ours: so is a Woman (though she were neuer so poore afore she was married) as rich as hir husband, for all y<sup>e</sup> he hath is hers, y<sup>e</sup> his owne bodie, and hath power ouer it, as saith Saint Pawle.

And if it so chaunce y<sup>e</sup> you finde not your wife so perfect in al pointes, as you would or as your selfe, yet must you not dispise hir, nor bee bitter nor cruell vnto hir for hir faultes, but gently and louingly, seeke to amend and win hir. For like as Christ thought no scoone of his church, dispised hir not, neither forsooke hir for hir vncleanenes and sinnes: so should no christian man spurne at his wife nor set light by hir, because that sometime she falleth, offendeth, or goeth not right, but euen as Christ nourisheth and teacheth his church, so ought euery honest husbando (also) louingly and gently to informe & instruct his wife.

For in many things (saith S. Peter) God hath made the men stronger then the women, not to rage vpon them & to be tirantes vnto them, but to helpe them & beare their weakenesse. Bee curteous therfore (saith he) and win them to Christ, and overcome them with kindenesse, that of loue they may obey the ordinance that God made betwene man and Wife.

O how ashamed be those men to loke vpon this texte, which with violence in their furye will intreate their wiues: no beast so beastly, for in the most cruell way is not mete, as when the wife is sad and disquieted, then with spiteful wordes and wanton fashions, so prouoking hir to anger. Where it is not the dutie of the husband, but rather ashamed to his owne head: likewise it is worship for a man to haue the feare of the Lorde before his eyes, that he prouoke not the plague of vengeance.

Let vs therfore haue humilitie in our hartes: For as a wise man loketh well to his owne goinges, euen so pleasant are the wordes spoken in due season, which moueth the woman in hir wrath vnto patience, whereof Salamon saith:



## of the duties in Maryage,

8

sayth: Faire wordes are an Honny Combe, a refreshinge of the minde, and a health of the bones. For it is seldeome scene y any beast is found in the cruellst rage, that y Male doth euer hurte his Female: and how vnnatural a thing is it for a man to hurt his owne flesh and body: Who will violently reuenge himselfe (yea) on his foote if it chaunce to stumble: but will not rather, if hee haue an yll bodye, cherish it to make it better.

The strong (saith S. Pawle) ought to beare the frailenesse of the weake, let one suffer with another: beare ye one an others burden, and so shall ye fulfill the lawes of Christ, and aboue all thinge (saith S. Peter:) Haue feruent loue amongst you, for loue couereth the multitude of faultes. So that loue in all things and at all times ought to bee the whole doze and only instrument to worke and frame all things betwene man and wife.

### VVhat the Husband ought to bee.

**B**y all this may yee geather and learne that the man is the head, gouernour, ruler, & instructor (with gentill wordes and good example) the prouyder, defender, and whole comfozte of the woman, and oweth vnto hyr most feruent loue and affection, all gentle behauiour, all saythfulness and helpe, all comfozte and kindenesse, as to himselfe, his owne flesh and body: so that vnder God there is no loue, no affection, no frendship, no nerenes of kin, to be compared vnto this, nor any one thing vnder the Sun that pleaseeth God more the man and wife that agree well togeathers, which liue in the feare of God. And how can that bee more linely expessed, then in that, that Iesus Christ the Sonne of God, and the holy christian Church, and the holy body of them both, are set forth for an example or Mirroze of the state of Wedlocke, or coniugall loue, a more holy, a more godly and purer example could not be shewed. Undoubtedly, this doth plainly show, that loue Patrimoniall is most highly accepted afoze God, and the

L

contrary



contrary must needs follow, y<sup>e</sup> vnquietnes, hatred, strife, brawling, chiding, and frowardnes in Mariage, doth exceedingly displease God, & is clearely forbidden by Saint Pawle, where hee sayth: Let all bitternesse, fiercenesse, and wrath, roaringe, and cursed speaking be put away from you: be ye curteous and louinge one to another and merciful, forgeuing one another, euen as God for Christes sake forgauē you. Surely it is an highe and pure loue, perfecte and constant that God requireth to be betwene marryed couples, and therfore ought they by all wayes, meanes, and labour to get, maintaine, and increase this exceeding loue, and to eschue, forbear, and cut of all things, that might occasion any parte of the contrary.

What maintaineth loue and quietnesse in Mariage.

And vndoubtedly, there is nothing that longer maintaineth conoord and quietnes, nor more increaseth perfecte loue in Maryage, then sweet and faire wordes, gentle and frendly deedes, and with a louing patience to take all things to the best. Freely to breake their mindes togeathers, and al things to be kept secret, doth glad and willing to amend that is amisse, and aboue all thinge not once one to heare y<sup>e</sup>l of another, for S. Pawle warneth you that ye giue no place to the backbiters, but take them as yll willers to you both, though that they be neuer so nere frendes or kin. And God sayth: A man shall forsake Father and Mother, and cleaue vnto his Wife, and they two shalbe one flesh, which in like case is mente to the Woman. Therfore ought no creature aliue, to be in such estimation, credit, fauour, and loue, as each of you with others. Also to bee of a sober and temperate dyet, doth much further a good agreement, and where the contrary is, there is much vnquietnesse. For Salomon askinge where is moe where is strife? where is brawling? euen amongst those (saith hee) that bee euer at the Wline, therfore it is most cumly for chzistians to be temperate in dyet, temperate



rate in wordes, temperate in deedes, and temperate in all things, so that at all times ye eschue al excesse and surfet, rage and fury, which makes no difference betwixt man and beast, and all other things which may breed any part of vnquietnesse. For Salomon sayth: Better is a dry morsell with quietnesse, then a full house, and many fat cattell with strife. Therefore ought yee to exteeme and imbrace this conoord and quietnesse, as the maintainer and onely vpholder of the whole felicitie in Mariage, which is engendred of feruent loue, faithfulnessse, and kindenesse, and maintained by the same, wherein ye ought continually to walke in all chastenes and purenes of liuing, which (assuredly) shineth, as a most pzeious thinge in the sight of God, and in the commendacion of the same sayth:

The commendacion of Chastitie.

**S**alomon in the Booke of Wisedome. A faire is a chaste generacion with vertue, for it is with good men, where it is pzeent men take example therat, and if it go away, yet they desire it: it is alwayes crowned and holden in honour, and winneth the reward of the vndefiled Battel, but the multitude of vngodly Childzen are vnprofitable, and the things that are planted in whozedome shall take no deepe roote, nor lay any fast foundation, though they be greene in the bzaunches for a time, yet shall they be shaken with the winde, for they stand not fast, and thzough the vehemency of the winde they shall bee rooted out, for the vnprofitable bzaunches shall bee broken, their fruite shall be vnprofitable & sower to eate, yee meet for nothing, and why? all the children of the wicked must beare recorde, of the wickednesse of their Fathers and Mothers, when they be asked, but to the rightuous bee ouer taken with death, yet shall hee be in rest.

Here may you see, how vile filthye and abhominable Adultery, Fornication, and Bastardy is, and how high in estimation a chaste life is amongst all good and godly



folke, and especially in the sight of God, to whom no secret sinne is hid.

That maryed folke ought to haue chaste manners,  
and communication.

**A**nd as a chaste louinge life in Mariage is most comended, so ought ye to be of chaste manners, to haue chaste talke, and to eschue all wanton fashions, vnclenly communication, filthy handling, and all vnseemelynesse, and to be the speakers and very doers of all vertue and godliness, for Saint Pawle sayth: Be ye folowers of God as deare Children, and walke in loue euen as Christ loued you, and gaue himselfe for vs an offering and a sacrifice of sweete sauour to God, so that fornication and all vncleanenesse or couetousnesse bee not once named amongst you, as becometh Saints, neither filthy nor foolish talke, neither iesting which are not cumly, but rather giuinge of thankes, for this ye know, that whoremongers, cyther vncleane persons, or couetous persons, which is the worshippers of Images shall haue any entrance in the kingdome of God and of Christe.

#### Of temperance in Maryage.

**A**lso there ought to be a temperance betweene man & wife, for God hath ordained mariage for a remedy or medecine to asswage the heate of the burninge flesh, and for procreation, and not beastly for to fulfill the whole lustes of the diuelish minde and wicked flesh, for though ye haue a promise that the acte in mariage is no sinne, if the man receaue his Wife as a giste giuen to him of God, and the Wife her Husbände in like case, as ye haue a promise that yee sinne not when yee eate and drinke measurably with thankes giuinge, yet if yee take excesse or vse it beastly, vilely, or inordinately, your mistemperance make that yll which is good (beeinge rightly vsed and that which is cleane yee defile thzough your abusinge  
of



of it: God hath not called you to vncleanenesse, but vnto holynesse sayth S. Pawle:) and farther (sayth hee) It is the will of God euen that you should bee holye, and that euery one of you should know how to keepe his vessell in holynes and honour, and not in the lustes of concupiscence as do the Heathen which know not God.

Also Sainct Pawle willetth you that yee withdraw not your selues nor departe not one from another, except it bee with the good consente of bothe, for a time to faste and to pray, which fastinge and prayer, I would to God were moze vsed then it is, not as Hipocrites were wont, but as Christians ought, and are commaunded (almost) in euery parte of the Scriptures: for they that in eating and drinke fulfill the whole lustes of the fleshe, can not worke after the spirite: and as wee daylie and hourly continually sinne, so ought wee continually to praye and call for grace. And in all the whole Byble, you shal not finde a moze godly example of maryage (which I would to God all maryed folkes would reade) then that of Tobiach and Sara, the Daughter of Raguell, which were knit together in fastinge and prayer, and oft vsed thesame, lyuinge a godly, pure, and cleane lyfe: for the which, they obtayned the blessinge of God, and saw their Chiloderns Childzen to the fift generation.

The commendacion of Children.

Childzen (vndoubtedly) is the highest giift, and greatest treasure of this worlde, and maintenaunce of the same. For Childzen is the very sure band and last knot of loue Matrimonial, by the which the parents can neuer be clearely seperated a sunder: In asmuch as that which is of them both cannot be denided, seeing both haue parte in euery one. And childzen are their Parents chiefe ioy, comfort, and felicitie next vnto God, their stay and staffe & vpholders of their age: and in their childzen do the Parents liue (in a manner) after their death. For they dye not all together & leaue collops of their owne flesh aliue



behinde them, and by their children (if they be vertuously and godly brought vp) then is God honoured, & the common wealth aduanced, so that the parents and all men fare the better by them. Your children (most assuredly) is the very blessing of god, for the which ye ought to giue him most hartie thanks, and be contented, and with such as hee doth sende you, bee they many or few, Sonnes or Daughters. For if they be many, he wil prouide for them if they be faithfull. If they be few, he may send you more, and giue you more ioy of one daughter, then of ten sonnes: Therfore be content with his will, for hee doth all things for the best, and knoweth what is beste for you, giue him most hartie thanks for such as you haue, and be diligent to see them vertuously and godly brought vp, and in any case suffer them not to bee ydell.

#### How children ought to bee brought vp.

**F**OR they that wil not worke (saith S. Pawle) let them not eate, therefore put them to learne some honest Science, or Crafte, wherunto of nature they be most apt. For in that shal they most profite, in the which they may get their owne liuinge, and serue the common wealth. And aboue al thing let them first learne to know God & his most holy worde, which is the right pathe and highe way to all vertue and godlinesse, the sure Shielde and stronge Buckler to defende vs from the Diuell and all his cruell and craftie assaultes, giue them daily godly and louinge exhortacions, suffer no vice to take roote in them, but rebuke them for their yll, and commend them in their well doinge.

Prrouide honestly afore hand for all necessary thinges, both for them and all your household. For saith S. Pawle to Timothie: If there bee any that prouideth not for his owne, and namely for them of his householde, the same denyeth the fayth, and is worse then an Infidell.

The



The order of your house,

**O**ff the Sparrowes may yee learne the order of your household, for as the Cocke flyeth to and fro, to bring all thinge to the neast, and as the dam keepeth the neast, hatcheth and bringeth forth hir yonge, so all prouision and whatsoeuer is to bee done without the house, belongeth to the man, and the woman to take charge within, to see all things conueniently saued, or spent as it ought, to bring forth and nourish hir children, and to haue al the whole doing of hir Daughters and women.

Also be louing vnto your children, and be not fierce nor cruell vnto them. For S. Pawle saith: Fathers rate not your Children, least they be of a desperate minde, but with discrete admonitions, and with your pure and good example of liuinge (which is the cheefest perswasion) lead them to all vertue and godlynesse.

If all Parentes would vertuously bringe vp their children in the knowledge and feare of God, in the practice & exercise of some honest Science or Craft. Then should we not see so many ydell as bee, so many Macabondes, Thieves, and Murderers, so many vicious persons of all degrees, nor such vngodlynes raigne. But then should wee see euery man honestly get his lyuing, preferring his Neighbours proffite as his owne, then should we see all men rightly do their duties, then should lone and charity spring, and all godlynesse raigne, then should the Lawes and Magistrates be willingly obeyed, the common wealth flourish, and God rightly honoured, for in this point only throught the grace of God consistes the amendment of all the whole worlde.

Wherefore (my deare and welbeloued Christians) seeing that in this blessed state of Matrimony, and godly household of husband, wife, and children consistes (next vnder God) the cheefest and highest felicitie of this worlde, and maintenance of the same, wherein the common wealth is wholly aduanced, and God most highly honoured. I

exhort



exhort you in the name of Iesus Christ, the Sonne of the liuinge God, that you walke worthely therein, accordinge to the will of Christ, which you p̄fesse without faining, and that you eschue all woozkes and deedes of the fleshe, which bee these, saith S. Pawle: Adultery, Fornication, vncleanenesse, wantonnesse, Idolatry, Witchcraft, hatred, varyance, wrath, strife, sedition, sectes, enuyinge, murder, drunkennesse, gluttony, and such like: of the which I tell you before, as I haue tolde you you in times past, that they which commit such thinges shall not inherite the kingdome of God. **Wherefore follow yē the spirit and woozkes of the same, which bee (saith S. Pawle:) Loue, ioy, peace, longe suffering, gentilnesse, goodnesse, faithfulness, meekenesse, temperance, and such like.** And yet once agayne, **I exhort you with the exhortacion of S. Pawle.** If there be amongst you any consolation in Christ, if there be any comfortable loue, if there be any fellowship of the spirit, if there be any compassion of mercy, fulfill you my ioy, that ye draw one way, hauing one loue, beeing of one accorde, and of one minde, that nothing bee done through strife or vaine glory, but that in meekenesse of minde, euery one esteeme other better then them selfe, and so shal you leade a ioyfull, quiet, and godly life in this world, and after, through Iesus Christ, come to the life euerlasting, with God the Father, to whom bee all honour and glory. Amen.

Rom. 10. *If the roote bee whole, the braunches shall bee whole also.*

FINIS.



